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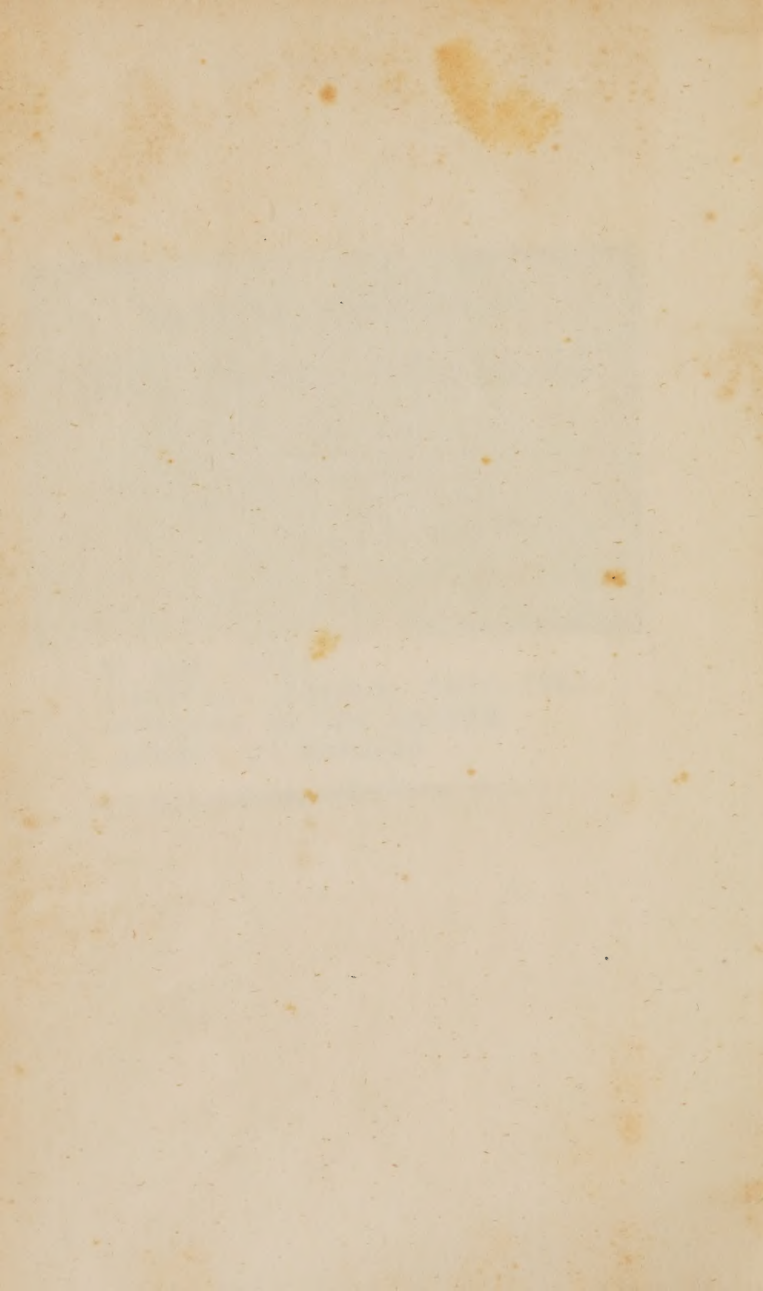
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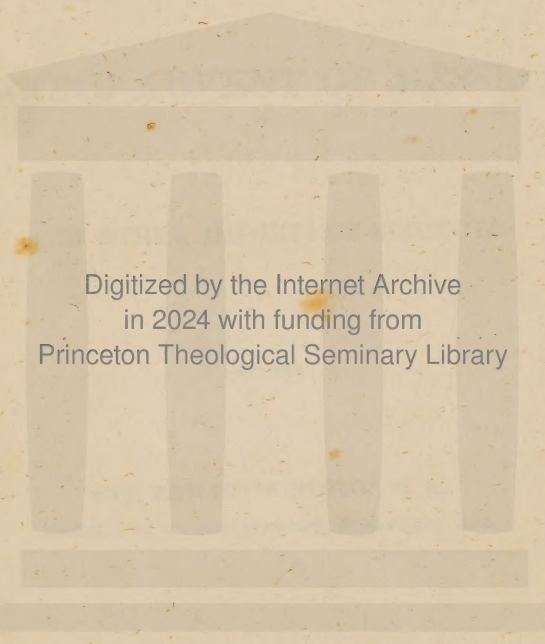
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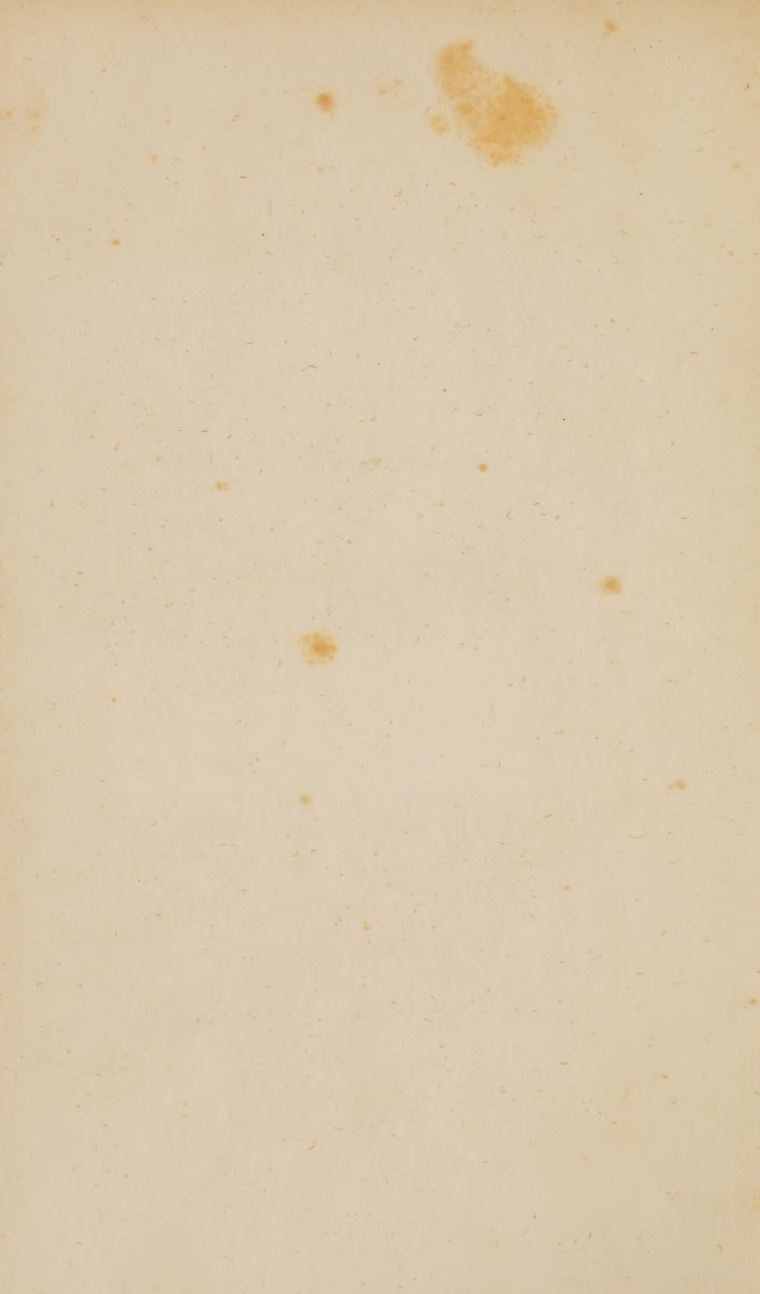
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LECTURES

ON THE

SECOND ADVENT OF MESSIAH,

AND OTHER IMPORTANT SUBJECTS.

BY THE

✓
REV. EDWARD WINTHROP, M. A.,

MINISTER OF ST. PAUL'S CHURCH, CINCINNATI, OHIO.

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TO THE

RT. REV. CHARLES PETIT McILVAINE, D. D.,

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH, IN THE DIOCESE OF OHIO,

WHOSE EFFORTS IN DEFENCE OF "THE FAITH ONCE DELIVERED TO

THE SAINTS," HAVE BEEN CROWNED WITH SIGNAL SUCCESS, BOTH AT

HOME AND ABROAD, THESE LECTURES ARE RESPECTFULLY

DEDICATED, BY HIS FRIEND AND FELLOW-

LABORER IN THE GOSPEL OF CHRIST,

EDWARD WINTHROP.



## PREFACE.

In compliance with the solicitations of my friends, I have consented to publish my lectures on the Second Advent, recently delivered in St. Paul's Church in this city. Although they have been written from week to week in the midst of incessant parochial toil, they have nevertheless, as to the subject-matter, been very carefully prepared. They are the result of many anxious days and nights of intense thought and diligent application. I have endeavored to make myself clearly understood, and I hope that a moderate degree of attention will enable the reader to perceive my meaning.

Some of the specific statements may perhaps be found to require modification,\* but the general argument will not

\* N. B. Since the delivery and printing of the first lecture on the Second Advent, I have been led by further reflection to modify and enlarge the paragraph on pp. 98, 99, commencing on p. 98 with the words, "*But we must here notice an objection;*" etc. and ending on p. 99, with the word "*individuality.*" Instead of that paragraph, therefore, the reader will please to substitute those which are here appended.

[But we must here notice an objection, which to some minds presents a serious difficulty. Our Savior in speaking of these subjects observed,—“Verily I say unto you, this generation shall not pass away, till all be fulfilled.” (Luke xxi. 32.) Some are of opinion, that our Lord here meant to say, that all the events predicted in that connexion should have *a complete fulfilment* during the life-time of the men who were then upon the earth. But this interpretation is evidently incorrect. Some of these events are *not even*

be thereby affected. THE LEADING DOCTRINES advocated in these lectures, I know, are THE TRUTH OF GOD, and I fear not to subject them to the most rigid investigation. *We are evidently near the end of the last days of the*

*yet completely fulfilled*, for Jerusalem is STILL trodden under foot by the Gentiles.

Two solutions of this difficulty have been proposed. The one adopted by Mede, Brooks, Begg, Faber, and others, consists in a new translation of the Greek word *genea*, which in our version is rendered "*generation*." The same word occurs in the Epistle to the Philippians, the second chapter and fifteenth verse. Our translators have there rendered it by the word "*nation*;" "a crooked and perverse nation," &c. The above-mentioned writers maintain that the word *genea*, in Luke xxi. 32, and Matt. xxiv. 34, properly signifies, *a race of men*, and that the true meaning of the passage is this,—that the Jews were to continue as a nation, that is, a distinct race of men, during the fulfilment of these events. Viewed in this light the passage is to be regarded, like many others, as containing a promise of preservation to the Jewish people, through all these calamities. If this be here the true meaning of the word *genea*, there seems to be a peculiar propriety in the selection of the language employed. The ordinary word in Greek for nation, is not *genea*, but *ethnos*. Now although in a certain sense the Jews were not to exist as an *ethnos*, a nation, that is a body politic—for they were to be scattered among all the nations—yet they were to exist in the sense already mentioned, as a *genea*, a distinct and isolated race of men; and such has been the fact for ages. There is scarcely a foot of ground on the habitable globe, which has not been trodden by the Jews; and yet with some few exceptions, they have not intermingled with the surrounding people, but have everywhere preserved their own individuality.\*

The other explanation,—and which on the whole I prefer,—is that given by Mr. Cuninghame. (See the Supplement, pp. 184–192, containing Mr. Cuninghame's exposition of Matt. xxiv. 34.) It had previously been adopted, as Mr. Cuninghame afterwards discovered, by Dr. Cressener in his Demonstration of the Apocalypse. Mr. C. maintains, that the ordinary meaning of *genea* is not a race of men living in successive ages, for instance a nation existing for hundreds of years, but a race or generation of *contemporary* or

\* See a further explanation of this word "*generation*" in Bickersteth's Practical Guide, chap. vii. p. 80. Some think it means, that there will be an infidel and ungodly race of men on the earth, till all these things be done. Others think it means, that *that* generation which should see the signs mentioned by our Lord should also see *his coming*.



*gospel age*, and these doctrines are peculiarly fitted to comfort and sustain us, in view of *that fiery ordeal which is so rapidly approaching*.

To the immense multitude, who listened to the delivery of these lectures with such respectful attention, I tender my grateful acknowledgments. My views are now before the public. They are substantially the same, as were held in the primitive church during the first three centuries, and as are now held by men with whom I feel a pleasure in being associated as a believer in the pre-millennial and personal advent of our Lord, such as Melvill, McNeile, Noel, Bickersteth, Begg, Brooks, Cox, Cuninghame, Habershon, Henshaw, and many others. To the writings of these learned and eloquent authors I am indebted for much assistance in the preparation of these lectures.

The Lectures in Part I., on the divine origin of Christianity and other important subjects, have also been delivered in St. Paul's, and are published as a suitable introduction to Part II. For after all, we must go to "*the law and the testimony*," and having established the existence of God, the divine inspiration of the Bible, and

*co-existing* men; and proposes to solve the difficulty by altering the translation of the word *genetai*, the Second Aorist Subjunctive of the word *ginomai*. He endeavors to shew, that this word in Matt. xxiv. 34, and Luke xxi. 32 does not denote *complete fulfilment*, but *fulfilment commenced*, and accordingly he renders the passage,—“this generation shall not pass, till all these things be *fulfilling*.” According to this view our Lord declared, that the generation of men then living on the earth should see the course of events, which he had predicted, beginning to be fulfilled: and such was the fact, for that generation witnessed the destruction of Jerusalem with its antecedent signs. It is quite probable that the generation now living, or at least a portion of it, may see our Lord's prophecy *completely fulfilled* by his Second Advent in glory.]

man's responsibility for his belief, the only question is,—*What is written in the Word of the Lord? How readest thou?* May the Holy Spirit give efficacy to his own truth, and enable his servant to gather out of *the world, a multitude of such as shall be saved.* May the Lord speedily “accomplish the number of his elect, and hasten his kingdom.”\*

EDWARD WINTHROP.

CINCINNATI, March 8th, 1843.

\* Burial Service of the Church of England. See Part II. Lecture VII.

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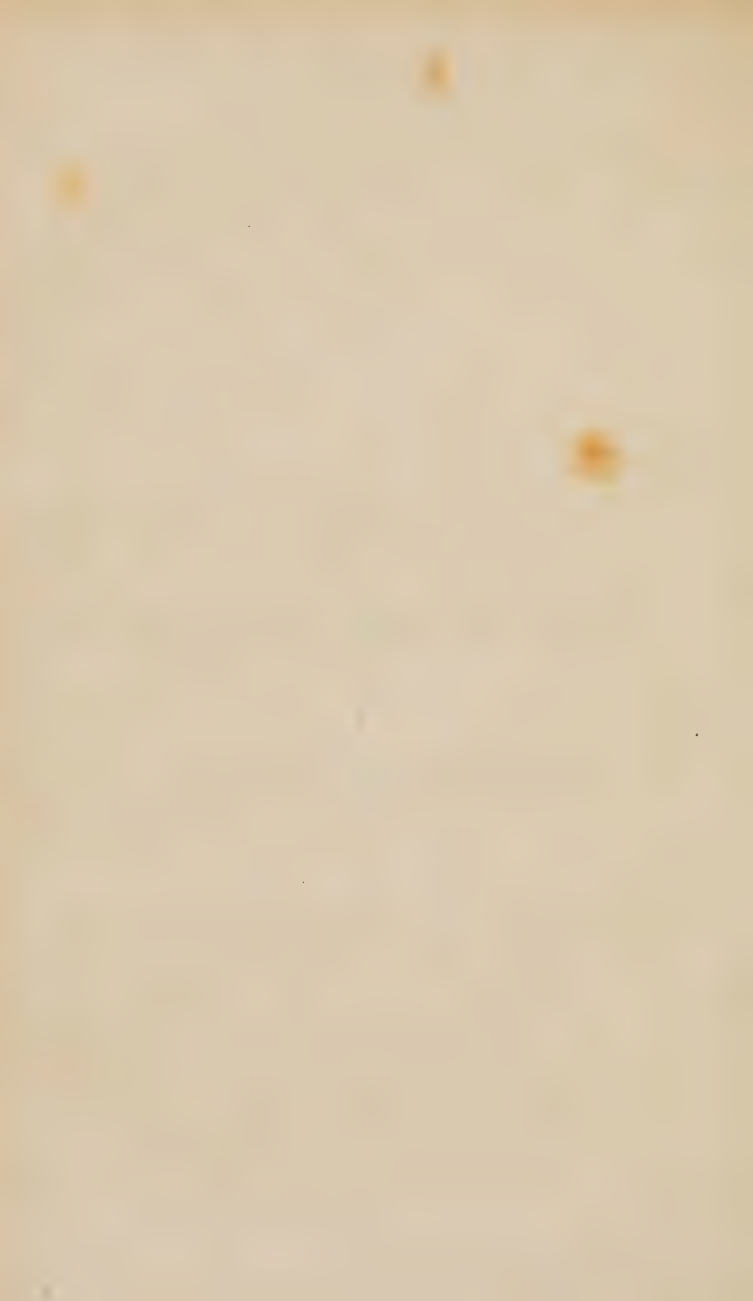


**PART I.**

**DIVINE ORIGIN OF CHRISTIANITY,**

**AND**

**OTHER IMPORTANT SUBJECTS.**



## LECTURE I.

### THE FOLLY OF ATHEISM.

“THE FOOL HATH SAID IN HIS HEART, THERE IS NO GOD.” PS. XIV.

Introduction.—Note.—Different modes of reconciling the facts of geology with the Mosaic account of the creation.—Different views respecting the creation of light.—The various tribes and species inhabiting the earth—their existence had a beginning—this fact taken as a starting point in the discussion—the cause of that existence.—Argument from contrivance and design.—Note, on the existence of mind—evidence of causation.—This argument vindicated from an objection.—The universe made by a Supreme Being, himself uncreated and eternal.—Note, evidence from the existence of the human mind.—Mr. Hume’s objection to the argument from contrivance and design. This objection answered.—Note, Chalmer’s Natural Theology and Lord Brougham’s dissertation.—The laws of nature—these laws cannot account for the arrangement of the universe,—Intelligence, power, knowledge and holiness of God.—Human depravity, the secret source of atheism and infidelity.—The divine origin of the Bible.—The way of salvation.—The influence of the Spirit.—Conclusion.

To a man of refined taste, glowing imagination, and exalted capacities, ambition seldom presents greater attractions, than when it kindles in his bosom the aspirations after literary fame. It is pleasant to roam over the tract of ages—to converse with the master-spirits of by-gone generations—to climb the altitudes of the past, and survey the progress which has been made in the march of truth. It is delightful to grapple with problems, which have called forth the energies of the most gifted inquirers, and to enter the field of scientific investigation, as a candidate for intellectual renown. There is often a high gratification in merely becoming acquainted with the discoveries of others,

without adding any thing ourselves to the stock of human knowledge; but not content with this, the mind sometimes wanders forth in quest of unknown pathways, and returns from these interesting excursions, laden with treasures which place their possessor in a far more enviable situation, than any which can be found in the aristocracies of wealth and power. In all such researches however, there is great danger from that spirit of pride and self-sufficiency, which is so natural to man: there is danger of substituting the gorgeous coloring of fancy for the plain dictates of enlightened reason, and mistaking rash, and confident, and unauthorized assumptions, for well-established and legitimate conclusions—in a word, there is danger of “the weak vaunting themselves to be the strong,” and perishing in the effulgence of their own presumption, like the fabled enthusiast of antiquity, who attempted to guide the chariot of the sun. The danger to which we have alluded, is perhaps no where more strikingly exemplified, than in the wild vagaries of Atheism, which we hold to be not merely at variance with the Christian religion, but a manifest departure from the plainest and simplest, and most unquestionable principles of natural science. We shall accordingly endeavor to demonstrate to the satisfaction of every impartial and candid inquirer, who will favor us with his undivided attention, that he who attempts to disprove the existence of a Deity, and to sweep from the track of immensity every vestige of an intelligent Creator, has in this respect no claim to the character of a sound philosopher. He may have investigated the physical structure and developments of the globe which we inhabit—he may have studied, and mastered the glittering alphabet, which is spread out in glowing colors on the tracery of the heavens—he may have searched the records of antiquity, and become familiar with the literature and science of every age—he may have gained a reputation for intellectual acumen be-



yond the proudest of his rivals, and entwined around his temples the garlands of a deathless fame, but when he denies the existence of an intelligent Creator, whatever may be his claim to wisdom in *other* respects, *in this particular* he verifies the fearless and uncompromising declaration of the Psalmist, "the fool hath said in his heart, there is no God."

In entering upon this discussion, we shall make our appeal at the outset to that science from which modern infidelity has swelled her loudest notes of triumph. We mean the science of geology. And here we might proceed to show, that there is no real contradiction between the truths of natural science and the Bible when correctly and properly interpreted;\* but this would carry us too far from the

\* There are two methods, which are now generally adopted to reconcile the facts of Geology with the Mosaic account of creation. One is to consider the six days as literal days of twenty-four hours, in which the world was framed and fashioned for the use of man, and to refer the geological phenomena which have occasioned the difficulty, to a long succession of ages supposed to have elapsed between the original creation of matter and the specific work of the six days. The silence of the historian, it is said, is no proof against the existence of such a period. This view is maintained by the Rev. Dr. J. P. Smith, one of the most distinguished biblical scholars of the age. See his work on "Scripture and Geology."

The other method is, to consider the six days to have been six long epochs of duration, in which many of the geological phenomena occurred. This view does not conflict with the idea, that a very long period besides that of the six epochs elapsed between the original creation of matter and the work of the six days. It differs from the former, in understanding the word "*day*" to represent a very long period, and not merely a space of twenty-four hours. This view has been maintained by the learned Professor Silliman, of Yale College, New Haven, Ct.; by Professor Bush, of the New York University, by the Rev. R. C. Shimeall, and many others. See Silliman's Outlines, appended to Bakewell's Geology, Bush's Notes on Genesis, and Shimeall's "Age of the World and Signs of the Times."

Both of these views distinguish between the age of the world *geologically*, or from the original creation of matter, and the age of the world *historically*, or from the creation of man. The age of the world *geologically*, that is from

question immediately under consideration. The point *now* before us is not whether the Bible is a revelation from God, but whether such a Being as God has any existence. We care not, therefore, so far as the present argument is concerned, whether the world has flourished for six thousand years, or six millions of ages. We simply call your attention to a fact, in which all geologists are agreed, and that is the fact, that there was a period previously to which, the different tribes and species of animals that now inhabit the earth had no existence. There was a period, when these different species had no existence; and of course *their existence must have had a beginning*. We wish you carefully to bear in mind this acknowledged

the original creation of matter may, according to some writers, be many thousands, and according to others many millions of years, but the age of the world *historically*, or from the creation of man, when stated in round numbers, is only about *six thousand* years.

There are also two views respecting the Mosaic account of the creation of light. One is, that on the first day light was created, and afterwards concentrated in the sun, which is regarded by those who hold this view, as not having been created till the fourth day. This explanation is given by the Rev. Andrew Fuller, Sharon Turner, and others.

The other is, that the sun was really created previous to the emanation of light, and that as the disk of the sun and the other heavenly bodies would not have appeared to the eye of a spectator on the earth, had one been present, till the fourth day, when the atmosphere was fully cleared of mists, etc., these bodies may be said to have been made on the fourth day, just as we say the sun rises and sets, because it so appears to the bodily organ of vision. Those who adopt this view think, that the light on the first day was the light of the sun passing through the clouded atmosphere to illumine the earth, as it now does on a foggy or cloudy day. This interpretation proceeds on the principle that the Bible describes physical facts, not in the abstract terms of philosophy, but in the popular language of common life, not as they really are, (scientifically considered,) but as they would appear to the eye of a spectator. This view is maintained by the Rev. Dr. John Pye Smith, the Rev. Dr. S. H. Turner, (of the New York Protestant Episcopal Theological Seminary,) and Professor Bush. See Turner's "Companion to Genesis," Smith's "Scripture and Geology," and Bush's Notes on Genesis, Andover and New York edition, 1839, vol. i. p. 35.

fact. We take it as *a starting point* in the discussion, and we inquire to what CAUSE did they owe their existence? Were they descended from any *other* species? Natural science decides that to be impossible. Did they create themselves? That is self-contradictory and absurd. Were they produced by any of the laws of nature? Those laws will only account for the continuance, but not the *origin* of these different species. The question therefore returns unsolved and unanswered, to what *cause* did they owe their existence? They furnish to our observation a thousand marks of contrivance and design. But in every thing whose existence had a beginning, these marks of contrivance and design imply the agency of an intelligent and designing Mind, as their unquestionable Author.\*

\* The foregoing argument from intelligence and design implies of course a belief in the existence of our own mind, and a knowledge of our own mental operations. That we have within us something called "MIND," that is, an entity whose generic properties are intellect, susceptibility, and will, and in the exercise of which it has thoughts, affections, and volitions; in other words, that we have within us *something which thinks, feels, and chooses*, is evinced by the highest kind of evidence, that of our own consciousness, or the immediate knowledge of those operations denominated mental. It is hardly necessary to add, that the consciousness of action implies AN AGENT, OR AN EXISTENCE ACTING AND HAVING POWER TO ACT. I do not intend to examine at large the subject of "*cause and effect*;" but it may be well to remark in passing, that in the free, uncoerced exercise of our own minds, we have complete evidence of the existence of POWER; POWER ACTING—in other words, such a thing as CAUSE producing changes, results, or *effects*. Having this evidence in the operations of our own minds, it is idle to say, that we have no proof, that there is such a thing in the universe as *causation* distinguished from mere sequence. We have proof of something more than mere sequence or succession, and that is power *producing* or *causing* effects. The *sequence* is one thing, the *efficiency* to which that sequence proximately owes its existence is *another*. And as was before remarked, in the exercise or operation of our own minds we have complete evidence of the existence of such a thing as *power* or *efficiency*. The human mind is *itself* a power, a cause producing results or effects. I need not say, that I wholly repudiate the absurd dogma refuted by President Edwards, that the will determines each volition by a prior volition, and of course the first volition by a volition prior to that, and so on, *ad infinitum*.

Thus, my brethren, in the countless tribes of living and sentient beings, which revel in the luxury of existence throughout the chambers of our planet, we have the most overwhelming evidence for the fiat and the finger of a God. And when the Atheist surveys the innumerable instances of contrivance and design, by which he is every where surrounded, and still refuses to admit that they were produced by an intelligent and designing Mind, he contradicts one of the plainest, and simplest, and most unquestionable principles of natural science—*that every effect must have an adequate cause*. In this respect, therefore, he forfeits all claim to the character of a sound philosopher, and only confirms the words of the Psalmist, “the fool hath said in his heart, there is no God.”

An objector however might here reply, the argument from contrivance and design is altogether inconclusive, because in the very being for whom you claim an existence, there are by your own account the same indications of contrivance, the same proofs of intelligence, the same marks of design in the adaptation of means to an end, and therefore on your own principles he himself must have had an intelligent and designing creator. To this we reply,—the objection at first sight carries with it an appearance of great plausibility, but a little reflection will shew, that in one particular which is absolutely essential to the validity of the argument, there is no analogy between the two cases. With respect to the human species and the different tribes of inferior animals, there is the most decisive proof, *that their existence had a beginning*. They are therefore to be regarded as effects, and effects always presuppose an adequate cause. But with relation to the Divine Being, there is no proof whatever, that *his* existence had *any* beginning—no proof therefore that it is an effect, and of course no proof that it was produced by any previous cause. The argument therefore from contrivance

and design, so far as this objection is concerned, remains, in all its original force, unanswered and unimpaired, and leaves but one rational conclusion to the candid inquirer, and that is, that we are the workmanship of A SUPREME BEING, himself UNCAUSED AND ETERNAL.

And can you believe for a moment, that the hand which could construct such a piece of mechanism as man,\* could not also frame and fashion the universe at large? Were not the power, and the knowledge, and the skill, which were adequate to produce those astonishing and almost incredible combinations, that we witness in the structure of men and animals—were not the power, and the knowledge and the skill, which were adequate to *these* results—were not *they* adequate to produce all those brilliant and magnificent combinations, by which we are every where surrounded? And when you survey the universe, with its countless marks of adaptation and design, can you, as rational and intelligent philosophers, assign its origin to any other cause, than the fiat of one Supreme Being? one who made it by his power, and who directs, controls, and governs it with infinite wisdom? No, my brethren.

But before we conclude our remarks on this interesting subject, we must notice the objection of a celebrated Atheist, by which he has endeavored, on the ground of

\* We here refer not only to the structure of the human body, but also to that of the *human mind*. The evidence from the latter source, to which comparatively little attention was given by former writers, has been admirably exhibited by Dr. Chalmers and Lord Brougham in their respective treatises on Natural Theology. When we speak of the "*mechanism*" of man, it is perhaps unnecessary to say—and yet we do it for the sake of caution, in order to prevent the possibility of misapprehension—that we use the word in an extended sense, meaning the structure and constitution of his mind and body. We do not mean, that man is a mere machine, destitute of free agency. On the contrary, as will be seen in the latter part of the discourse, we firmly believe in the free moral agency of man, and regard it as the foundation of his responsibility.



experience, to invalidate the argument for the being of a God, derived from the manifestations of contrivance and design. And in order to introduce this objection, let us recur to an example, which may be found in the works of almost every writer on Natural Theology. We allude to the well known illustration of a watch. When we examine the structure of this instrument, we perceive, in the arrangement of its various parts, an adaptation to one given end, the measurement of time, and from the marks of contrivance and design thus exhibited, we infer with absolute certainty, that it was made by an intelligent artist. In like manner from the countless indications of contrivance and design, both in the gorgeous planet on which we move, and in the suns and systems which sweep in harmonious order along the track of immensity, we infer that the material universe was made by an intelligent and designing mind, the great Architect of nature.

To this argument Mr. Hume would reply, we have had *experience* in relation to the making of watches, but we have had no such experience in relation to the making of worlds, and therefore we have no right to infer the existence of a God.\* To bring this objection to the test of common sense, let us take a familiar illustration. Suppose that you were now *for the first time* to see a musical instrument. From an attentive examination of the several parts, you perceive, that in their present arrangement they are adapted to produce an evolution of musical sounds,† and you never doubt for a moment, that the instrument was

\* See this objection examined at length in Chalmers's Natural Theology, vol. 1, Book i. chap. iv. To this work of Dr. Chalmers, I gratefully acknowledge myself indebted for much assistance in the preparation of this discourse. Lord Brougham's very able dissertation on the same subject, which I have also perused with much satisfaction, will be read with interest by those who are pleased with discrimination of thought, and power of language.

† Dr. Chalmers.

constructed for that purpose by an intelligent artist. But suppose some one should say, you have had *no experience* respecting this instrument, and therefore you have no right to infer that it was made by any person whatever. Would such an objection stagger any man of common sense for a single moment? If in the case supposed, you were to hear an objection alleged with a high degree of confidence, would your faith be shaken with regard to the correctness of your previous conclusions? Might you not immediately reply, True, I have had no experience with respect to the entire organization of this particular instrument; I have never seen one before—but then with respect to every thing that is *essential* to the argument by which I infer that it was made by an intelligent artist, I have the most *abundant* experience. Although I have never before seen a musical instrument, I have seen a thousand instances in which means have been adapted to produce some given end, and I know from the light of uniform experience, that in all these cases adaptation of means to an end, no matter what that end may be, implies an intelligent and contriving mind, and therefore, perceiving as I do, in the instrument before me, such an adaptation, I infer on the ground of experience, that it is the workmanship of an artist possessing the requisite knowledge and skill. So in respect to the visible universe. We have never seen a universe before. Nor have we seen a Supreme Architect employed in framing and fashioning the materials of which it is composed, but during all our lives we have seen a constant repetition of examples, in which adaptation of means to an end, no matter what the end may have been, implies the agency of an intelligent mind, and therefore when we behold the countless marks of adaptation and design so strikingly exhibited in the visible universe, we infer on the ground of experience—the very ground on which Mr. Hume, with his gigantic intellect, endeavored to overthrow the evi-

dence for the existence of a God—*on this very ground*, we infer with all the certainty of moral demonstration, that there is a Supreme Architect of nature, whose right hand hath spanned the heavens, and whose arm hath laid the foundations of the earth.

It may here perhaps be well to remark, that by those who deny the existence of a God much is said respecting the laws of nature. For instance, it is said the law of gravitation will account for the harmonious movements of the planets in their respective orbits, as they travel round the sun. But will the law of gravitation, or any other law of nature, account for the manner in which the planets are so arranged as to come under the beneficial action of this law? How came the earth to be placed exactly at the requisite distance from the sun, and the other heavenly bodies? How came it to be impressed with a rotary and progressive motion? How came its axis to be so inclined to the plane of its orbit, as to produce the grateful variety of the seasons? We may say what we please about the laws of nature, but they can never account for the manner in which the materials of the universe are so arranged, as to come under the beneficial action of these laws. There is no rational account of this beautiful arrangement, unless you admit the agency of an intelligent and designing mind: and when the Atheist denies that the material universe is the workmanship of an intelligent Architect, if he would follow out his principles to their legitimate conclusion, he must believe that effects have sprung into existence without any adequate cause. He thus lays himself open to the charge of an excessive credulity, and verifies the declaration of the Psalmist, “the fool hath said in his heart, there is no God.”

Thus you see, it is impossible to avoid the conclusion, that there is a God. It is the hand of God, which has fitted up this beautiful world for the dwelling place of man—it is

the hand of God which has decorated the sky with the gold, and the azure, and the vermillion—it is the hand of God which has clothed the fields with luxuriant verdure—it is the hand of God which has marshalled those glittering orbs on the brow of the firmament—it is the hand of God which “guides the roll of every planet”—and it is the hand of God which has implanted within you a conscience, whose still small voice is not always drowned amid the wild uproar and conflict of human passions.

Can you deny intelligence to this great First Cause? When you think of the might and the skill, which Deity has lavished on the works of creation, can you set limits to his power? Can you fix bounds to his knowledge? “He that planted the ear, shall HE not hear? He that formed the eye, shall HE not see? He that teacheth man knowledge, shall not HE know?” Do you doubt that his omniscient glance can pierce the thickest veil which shrouds your inmost thoughts? He who had the knowledge and the power *to create* a free agent,—could not HE tell how that free agent would act? There is not a thought which you ever had, or ever will have, that is not already known to God. His eye is upon you, when you think that no one sees you. His glance reads all the purposes of iniquity which are cherished within the chambers of your own spirit, but which you would not for the world reveal to your bosom friends. And what is more, his power can defeat those purposes, frustrate those plans, and make them recoil on your own head. You have perhaps contrived a deep-laid scheme of vengeance against some child of God. Do you think that God does not know it? that God will not call you to account? that God will not hear the prayers of his children, when they implore him to throw around them the ægis of his protection? Will you escape on the ground of your own ignorance? Your ignorance was voluntary, and therefore can afford no justification. Why

did the Almighty implant a conscience within your soul? Why did he place it there, as "the rightful" though not always "the reigning sovereign," if it were not to be a monitor to guide and direct you? Does it not advocate the cause of truth and virtue, and will it not condemn you for disregarding its suggestions? And what must be the character of him who has planted this monitor in the breast of man, and made virtuous and holy emotions, in themselves and in their own nature, a source of the highest happiness? Does it not shew, that he is a holy being? Does it not prove, that he desires his creatures to be *holy*, in order that they may be *happy*? And when you reflect, that he knows all your thoughts, words and actions, past, present and future,—and then remember that he is a being of *boundless power*, as well as *boundless knowledge*, are you not *afraid of having provoked his displeasure by crossing his will*? Is not *holiness* the parent of *happiness* and *sin* the progenitor of *misery*? Is there not more real pleasure in the exercise of *virtue* than of *vice*? *And will not a benevolent God, intent upon the happiness of his creatures, furnish the most powerful motives to allure us to the one, and dissuade us from the other? Will he not throw around his law the firmest and strongest barriers? Who therefore shall fix limits to the reward of the righteous, or set bounds to the punishment of the incorrigibly wicked?* You know that you have all transgressed his law. You know, that *that* law condemns you. You know, that the power of God is fully adequate to execute the penalty of that law. *When therefore you think of God, are you not afraid of him? Do you not wish there was no God?* But such a wish will not banish him from his dominions—it will not displace him from his throne—it will not check the operations of his government—it will not put an end to his existence. Ah! my dear brethren, remember, it is "the



*fool*” who “hath said in his heart, there is no God.” He hath said it “in his HEART.” The secret source of Atheism and Infidelity lies in the voluntary *corruption and depravity of the human heart*. MEN ARE AFRAID TO BELIEVE THERE IS A GOD, BECAUSE THEY ARE AFRAID OF BEING PUNISHED FOR THEIR SINS. But we have shewn you by unquestionable proofs, that there is a God: and if there be a God, there are many who have reason to fear and tremble. You will perhaps then confess, that you are in an awful situation; but you inquire, what you must do to escape? My dear brethren, it is with thrilling and heartfelt pleasure, that we can here tell you of a better way and a surer road to happiness, than that of closing your eyes against the amazing proofs of the divine existence. There is a book which for many ages has been a lamp to the feet and a light to the path of those who have taken it for their guide. It has shown them the windings of their own hearts, with a knowledge and skill, which convince them beyond a rational doubt, that this blessed book could have come only from him, who knew all that was in man. It has not merely detected a want, but it has furnished a supply. It has not merely discovered and probed a disease, but it has provided a complete and perfect remedy. It has not merely given a promise, but it has verified the promise in the experience of all who, in the patient and persevering use of the appointed means, have looked for its fulfilment. That book is the Bible. Apart from the overwhelming external proofs by which its divine authority is supported, on its own pages is written the evidence of its truth. You may sneer at this book—you may despise its precepts—you may cavil at its doctrines—you may brave its threatenings; but there is no book in the world which has called forth such admiration from the profoundest scholars,—there is none which



affords to the philosopher such lessons of practical wisdom; there is none which gives to those who trust in its promises and follow its admonitions, such consolation and support in the hour of trial. In this blessed book, you will find what you must do to be saved. You will there read, that he who knew the frailties and infirmities of man, did not leave him to his own unaided strength. "He so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And what is more, he has sent down the influences of his Spirit to convince you of sin—to persuade you to forsake it—and urge you by every motive from heaven, earth and hell, to accept the proffered boon. "Believe on the Lord Jesus Christ, and thou shalt be saved." If you neglect this great salvation—a salvation the most glorious that was ever whispered in the ears of mortals—a salvation which wakes the sweetest melody of the seraph's lyre—a salvation which displays the face of Deity in its loveliest and most winning aspect, and unfolds his character with a brilliancy, and majesty, and attraction, which call forth the ceaseless admiration of angels—oh! if you neglect this great salvation—if you prefer the path of the scorner—if you idolize the pleasures, or the riches, or the honors of time and sense—if you love the friendship of the world, and trust in heartless and deceitful smiles—if you will lean on this broken staff, rather than place beneath you the everlasting arms, and seek the eternal God for your refuge; we can only weep over your folly, while we acknowledge the justice of your condemnation.

We have thus told you, my dear friends, the honest truth—we have proclaimed it fearlessly, but we trust with tenderness and affection, and in conclusion, we have only to commend you to the mercy of God, and pray for the influences of his Spirit, to guide and direct you in the pathway of life.

## LECTURE II.

### THE DIVINE ORIGIN OF CHRISTIANITY.

“WE KNOW THAT THOU ART A TEACHER COME FROM GOD.”—John iii. 2.

**Introduction.**—The truth of the historical narrative.—The books of the New Testament written by their professed authors—these books have come down to us genuine and uncorrupted—they are entitled to credit as authentic histories.—The argument from miracles.—Examination of Mr. Hume’s objection.—Miracles further defended.—Argument from the circumstances attending the early propagation of Christianity.—Mohammedanism and Christianity compared.—Argument from the fulfilment of our Savior’s predictions, with a brief reference to the general argument from prophecy.—Argument from the inherent excellence of the Christian religion.—Conclusion.

It is now more than eighteen hundred years since Christianity was first promulgated in the land of Judea. During this long and eventful period, successive revolutions have shaken the physical, political, and moral world to its centre. Cities have disappeared in the convulsions of nature, and dynasties have risen, flourished, and decayed. But amid all these changes, Christianity—like the imperial oak whose roots strike deep and wide, and whose summit stretches towards the heavens—Christianity still towers aloft in its own native majesty, and proudly bids defiance to every assault.

We do not ask you to believe in its divine origin on the mere arbitrary assertion of any man. “Truth,” it has been well remarked, “is learned only at the pure foun-

tains of *evidence*. Authority does not create it ; dogmatism recommends it not ; neither does violence impose it : from such task-masters conscience retreats, that she may hear in the still silence of her musings, the voice of God. The honest advocate of truth, while inculcating it upon others, will be mindful of this only process of *conviction*. He will quietly conduct them by his reasonings to the sources of evidence, that truth may captivate them by her own persuasive energies. All else is coercion ; which may extort the outward assent, but can never inspire the secret conviction.”\* We only ask you, therefore, to pay a careful attention to the *arguments* which we shall advance ; and unless those arguments are found to have the requisite weight, when placed in the scale of *moral* evidence, we have no right to claim your assent to the proposition, that Jesus Christ was “a Teacher come from God.” Let us proceed then at once to an impartial examination of the case before us.

The account of the life and death of Jesus Christ, together with the system of religion which he taught, is contained, as you are well aware, in a certain work called the New Testament, written professedly by eight different individuals.

Now it must be obvious to any person of common reflection, that whether we argue the divine origin of Christianity, from the circumstances attending its early propagation, or from the miracles which were wrought in its support, the *validity* of the argument, so far as external evidence is concerned, must depend on *the truth of the historical narrative*. To this point, therefore, we shall, in the first place, invite your attention.

The question then before us at the outset, is simply this. Were the books of the New Testament written by their

\* Professor E. T. Fitch, of Yale College, New Haven, Connecticut.

professed authors?—have they come down to us genuine\* and uncorrupted?—and are they entitled to credit, as authentic histories? These are points easily settled, and like all points of this nature, are to be decided by appropriate evidence. That these books were written by their professed authors, we argue from the testimony of Christian writers in the first, second, third, fourth, fifth, and sixth centuries, and so on down to the present time. And not only so, but the most inveterate *enemies* of Christianity, such as Celsus who flourished in the second century, Porphyry in the third, and Julian in the fourth, never thought of calling in question the important fact, that the books of the New Testament were written by the authors whose names they bear. On this point, therefore, we have *the testimony both of friends and enemies*—testimony, of course, which is absolutely decisive. †

Then again, the greatest care has always been exercised in transcribing and preserving *genuine copies* of these books, so that those who have thoroughly investigated the subject, will bear me out in the assertion, that the text of the New Testament has come down to us in a state as pure, and as free from corruption, as that of any ancient author whatever. It is true, there are various readings of particular passages; but these are for the most part merely verbal, and never materially affect any doctrine, or precept of the Bible. Thus, my brethren, the books of the New Testament were written by their professed authors, and have come down to us genuine and uncorrupted.

\* By the word *genuineness*, as applied to the books of the New Testament I mean the substantial agreement of our copy with the original autographs; and by the phrase "*authentic histories*," I mean histories on which we can rely for the truth of the information they contain.

† See this topic examined at length in Horne's Introduction, vol. i, and in Hopkins, Wilson, and McIlvaine on the Evidences.

But you will naturally inquire, admitting this to be the fact, are they entitled to credit, as *authentic histories*; in other words, have we reason to believe that they contain a true account of such events as really occurred?

Suetonius and Tacitus, two Roman historians, who flourished in the reign of Trajan, both testify to the existence of such a person as Christ. Tacitus especially, who speaking of the Christians, says, the author of that sect or name was Christ, who in the reign of Tiberius, was punished as a criminal by the procurator, Pontius Pilate. The younger Pliny also, in his celebrated letter to Trajan, informs us, that Christ was worshipped by his followers as a God.\* We have, therefore, in the works of ancient Roman authors, decisive testimony to the fact, that there was such a person as Christ, and such a denomination as Christians.

We remark still further, that the writers of the New Testament for the most part represent themselves, as eye-witnesses of the events which they relate, and without fear of contradiction, publish their account to the world, shortly after those events transpired. If the narrative were false, would not its falsehood have been detected and exposed at the time, by those who had every opportunity, and were impelled by every motive to do so? Most assuredly. We have, therefore, in the undeniable fact, that these books were written by the early disciples of Christ, and their accounts *never disproved* by those who enjoyed every opportunity, and who would have been impelled by every motive to do so, provided they were *false*—in this undeniable fact, we have decisive proof, that these accounts are *true*, and the books in question entitled to credit, as

\* Suetonius in Claudio, c. 25. Tacit. Annal. lib. xv. c. 44. Plin. Epist. lib. x, ex. 97.—See Horne's Introduction, vol. i, pp. 199, 200, ed. Philadelphia, 1831.



authentic histories. Besides, to say nothing of other sources of evidence, the truth of the narrative derives additional confirmation, from its perfect agreement with the manners and customs of the age, and from the undesigned coincidences between the historical books and the apostolical epistles.\*

We have thus shewn you, by a short and rapid process of argumentation, that the books of the New Testament were written by their professed authors ; that they have come down to us genuine and uncorrupted ; and that they are entitled to credit, as authentic histories. They contain therefore, a true account of plain facts. Whether these facts will prove the Christian religion to be of *divine* origin, is the point which next claims our attention.

On examining the historical narrative, we find that Christianity was proclaimed by our Savior and his disciples, who wrought a variety of the most astonishing miracles, and appealed to them as evidence, that they were the ambassadors of heaven. It is said, however, that we did not see these miracles. Admitting this of course to be the fact, we reply that on the testimony of others we may be quite as certain of a given event, as if we had witnessed it ourselves. We are, for instance, just as sure that there was once such a man as General Washington, as we are that there is now such a man as General Jackson, or General Scott. Why ? Because we have competent and credible *testimony* to this plain matter of fact. But, says the infidel, no testimony whatever can prove the fact of a *miracle*. It is contrary to *experience*, that a *miracle* should take place, but it is not contrary to experience that men should lie ; and therefore it is far more probable that the writers of the New Testament have related what is false, than that the miracles recorded ever occurred. In

\* See Paley's "Horae Paulinae," and also Verplanck on the Evidences.



this last remark we have given you, in a few words, the sum and substance of the celebrated argument—and we honestly believe, that we have presented it in the strongest light, in which it can be placed—the sum and substance of the celebrated argument of Mr. Hume against miracles, by which he flattered himself, that he had completely demolished the Christian fabric, or at least that he had torn down one of its main pillars.

In reply to this objection we remark in the first place, that it is utterly incredible, that any set of men should agree to propagate a falsehood, when they had no motive to do so, but on the contrary were impelled by the strongest motives to speak the truth. The early disciples, by professing the Christian religion, *hazarded the loss of all things in the present life*; and if in making this profession they were guilty of falsehood, on their *own* principles they would only have *subjected themselves to eternal punishment in the life which is to come*. That men in their senses, under such circumstances, should attempt to palm upon the world a deliberate falsehood, is quite as contrary to experience, as any departure from the laws of the material universe. *Is it not contrary to all experience, that in such circumstances men should lie?* \*

Again ;—we grant to the objector, that under ordinary circumstances there is what may be called a strong “*a priori*” improbability with respect to the occurrence of miracles, and therefore a philosophic and reflecting mind will naturally reject them as incredible, unless it can be shewn that *the circumstances* under which they are alleged to have taken place *were such as to warrant a divine inter-*

\* See this topic examined at length with great ability by Dr. Chalmers, in his work on the “Evidences of the Christian Revelation,” b. i, c. iii. Chalmers’ Works, vol. iii, ed. New York, 1836, pp. 70–146. See also Dr. Channing’s Discourse on the Evidences.

*position.* A miracle is a departure from what are commonly called "the laws of nature." But did not he who possessed the power to establish those laws, possess also the power to suspend their operation? In the power then of the Creator and Governor of the universe, we have a cause which is certainly adequate to produce the effect in question, viz ; the occurrence of a miracle : and we come therefore to the inquiry, were the circumstances of the case of such a nature as to *warrant* a divine interposition? If you consult the history of the times, you will find, that when our Savior commenced his public ministry, although literature, and science, and the arts had reached a high degree of excellence—though philosophy was in its glory and eloquence had obtained its perfect finish, and poetry its sweetest melody, and architecture its grandest magnificence, and sculpture its most beautiful symmetry—yet with respect to morals and religion, a dark cloud of ignorance and superstition was resting upon the world. And is it incredible, that under such circumstances, a God of infinite benevolence, power, and wisdom, should choose to dispel that cloud, and enlighten his creatures on those very subjects immediately connected with their temporal and eternal happiness?—Is it incredible, that in these circumstances he should reveal to certain individuals the knowledge of his will, and appoint them his ambassadors to communicate this knowledge to others? But if ambassadors are appointed, they must have credentials to show their authority. And what credentials more suitable in the case before us—what more likely to produce conviction with the great mass of mankind, than the power of working miracles? So far then from the miracles of the New Testament being incredible, they are, in the circumstances of the case, exactly what might be expected ; and to say that miracles *in these circumstances*,

are contrary to experience, is to assume the very point in debate. The question therefore, respecting these miracles, becomes a question respecting plain facts, the reality of whose occurrence must be decided by competent and credible testimony. Now the books of the New Testament, which record these miracles, were written, as we have seen, by the early disciples of Christ. Had they been called upon to testify respecting some intricate question of physical science, it might perhaps have reasonably been alleged, that they were incompetent witnesses. The point however, on which we are examining their evidence, is one concerning plain matters of fact, which are said to have taken place under their own immediate observation, and on *this* point they are as *competent* witnesses as the most gifted philosophers. But are they *credible*, as well as competent? To this interrogation we reply, they must either have been deceived themselves, or they must have deceived others, or their account is true. That they were either deceived themselves, or that they could have deceived others, is utterly incredible.—When, for instance, our Savior is said to have restored Lazarus to life, after he had lain four days in the grave, could either himself or his disciples have been deceived in so plain a matter as this?—or could they have imposed on the multitude, in whose presence, in the eye of day, the alleged miracle was instantaneously performed?—or would they have *dared* to palm upon the world “*the coin of a false fact*,” when their inveterate enemies, the Jews, could immediately have *detected* the fabrication? No, my hearers. We are therefore driven to the unavoidable conclusion, that the account of the witnesses is true, and that the miracles recorded in the New Testament really occurred. Indeed, the first adversaries of Christianity, while they heaped all manner of scorn upon this holy religion, never thought of denying the fact, that mir-

acles were wrought by Christ and his Apostles. Should it be said that these miracles were perhaps wrought by the agency of evil spirits,—without stopping to debate the question, whether an evil spirit has the power of suspending the laws of the material universe, or whether, if he possessed that power, a benevolent Creator would permit him to exert it,—we shall simply reply, in the language of our Savior, “if Satan be divided against himself, how can his kingdom stand?” The miracles of the New Testament were wrought for the establishment of holiness, and the overthrow of sin. But if it were in the power of evil spirits to work miracles, would they have done so for a purpose like this? Never. These miracles were wrought by the power of God. Our Savior and his disciples were the ambassadors of Heaven; and when a depraved and scornful population were calling in question the divine origin of Christianity, they marched forth on the crowded arena, and in the presence of their enemies, by a word restored sight to the blind, and hearing to the deaf, and strength to the weak, and even “threw life into the ashes of the sepulchre.” Who then can hesitate to say with Nicodemus in his interview with Christ, “we know that thou art a teacher come from God: for no man can do these miracles, that thou doest, except God be with him.”

We might here close the evidence for the divine origin of Christianity, and on the ground of the testimony already adduced, claim your assent to the proposition, that Jesus was “a teacher come from God.” But before the winding up of our argument on this momentous subject, there are some other points to which we must briefly call your attention.

We prove the divine origin of Christianity, not only by the miracles which were wrought in its defence, but also by the circumstances of its early propagation. We wish you to understand clearly the nature of this argument,

We do not infer the truth of Christianity from the mere fact that it was crowned with success; for by this argument we might prove the truth of some of the worst errors and superstitions that ever deluded mankind. The mere fact, that a religion is successful and enrols hundreds and even thousands among its votaries, is no proof of its truth. This was the case with the religion of Mohammed.\* It was promulgated in the darkness of the seventh century, and was artfully accommodated to the strongest passions of the human breast. But even with these advantages to aid so detestable an imposture, it was far from being successful till the sword of the prophet was dyed in the blood of his enemies. Then indeed the religion of Mohammed towered above the idolatry of Arabia; the prowess of his arms was effectual, where moral suasion had been of no avail; and the dread of immediate death at length riveted the chains, which had already been forged by the voluptuousness of his tenets. We do not therefore argue the truth of any religion from the mere fact of its success. We advance no such sophistry in defence of Christianity. But if it were successful *under such circumstances* as clearly evince, that this could not have been the case, *unless it were true*, then indeed we have a rational ground for the exercise of faith. You will recollect then, that Christianity was not first promulgated like Mohammedanism, in the darkness of the seventh century, when every thing conspired to favor imposture, but in the splendor of that age which immediately succeeded the reign of Augustus. Nor did it accommodate itself to any of the corrupt passions of the human breast, but with these very passions it waged an interminable warfare. It had to contend with the voluptuousness of the sensualist, the bigotry of the priest, the pride of the philosopher, the prejudice of the

\* See White's Bampton Lectures on Mohammedanism and Christianity.



people, and the strong arm of civil power. Its reputed founder was a Jew who had been crucified as a malefactor, and its first preachers were chiefly composed of a few illiterate fisherman. They used neither fire nor sword, and unless you admit a supernatural agency, they employed simply the arts of moral suasion. Every effort was made to crush the new religion; every species of torture was inflicted upon its votaries. We find, however, that under these circumstances Christianity steadily advanced in its career. It soon numbered hundreds, and even thousands among its followers, and in a few short centuries "the banner of the cross was waving in triumph on the palace of the Cæsars." We now ask, in the name of enlightened reason, would not the propagation of the Christian religion under these circumstances and by these means, be the greatest of all marvels, if that religion were *false*? You never can account for the fact in question, unless you admit, that the foundation of the Christian edifice was laid deep and strong in the rock of imperishable truth. Thus, my hearers, at every step of the argument, new evidence flashes on our path, and as we advance in our inquiries respecting the divine mission of Christ, we only hear an echo of the words of Nicodemus, "we know that thou art a teacher come from God."

The next proof to which we call your attention is derived from the fulfilment of our Savior's predictions. These predictions were made *before* the events to which they relate, and these events were of such a nature, that they could not have been foreseen by the sagacity of any created intellect. Our Savior of course who made these predictions, must either have been himself a divine person, or he must have been immediately inspired by the living God; and in either case his religion is divine. He predicted his own death and resurrection, and then rose in the manner which he had predicted. He foretold many



striking circumstances preceding and accompanying the destruction of Jerusalem;\* circumstances which at the time of the prediction were exceedingly improbable, and could not have been foreseen by any political wisdom. A religion which is thus supported by the omniscience of God, must have had God for its author. We might long expatiate in the interesting field, which now opens before us. We might turn to the volume of history, and show you with what astonishing minuteness, not only the predictions uttered by our Savior himself, but those which were made ages before he came into the world, had an exact fulfilment. We might thus add greatly to the strength of our argument, and at every step of the inquiry, swell the demonstration that Jesus was the promised Messiah, the teacher that was to be sent from God, "the light of the Gentiles and the glory of Israel," of whom prophets had sung in their most fervid strains, and whose religion is yet to "mantle with righteousness" this polluted and sinful world. But in doing this, we should far transcend our present limits. We have therefore merely shewn you the nature of the argument derived from this important branch of evidence, and we shall now proceed to our last remark in proof of the divine mission of Christ.

We argue this important fact not only from miracles not only from prophecy, not only from the early propagation of Christianity, but also from the inherent excellence of this blessed religion: and we rejoice that this is an argument for the poor† as well as for the rich. Christianity is for all; and it provides for all not only by its doctrines and precepts, but also by its *evidence*. The poor man may know nothing of history, or science, or philosophy; he may have read scarcely any book but his Bible; he may be totally unable to vanquish the sceptic on the arena of

\* See a summary of these prophecies in Horne's Introduction, vol. i.

† See Melvill's Sermon on "God's Provision for the Poor."

logical debate; but he is nevertheless surrounded by a panoply which the shafts of infidelity can never pierce. You may go to the home of the poor cottager, whose heart is deeply imbued with the spirit of vital Christianity. You may see him gather his little family around him. He expounds to them the wholesome doctrines and precepts of the Bible, and if they want to know the evidence, on which he rests his faith in the divine origin of his religion, he can tell them, that upon reading the book which teaches Christianity, he finds not only a true description of his own natural character, but in the provisions of this religion a perfect adaptation to all his wants. It not only offers to the sinner a divine Redeemer, but also provides a divine influence to strengthen his infirmity, and persuade and enable him to accept the proffered boon, and lead a life of continued holiness. It is a religion by which to live, and a religion by which to die—a religion which cheers in darkness, relieves in perplexity, supports in adversity, keeps steadfast in prosperity, and guides the inquirer to that blessed land, where the wicked cease from troubling, and where the weary are at rest. On such grounds the poor man is able to give an answer to every one “that asketh, a reason of the hope that is in him.” (1 Pet. iii. 15.)

Can any one contemplate this exalted religion with candor and impartiality, and doubt for a moment that it came from God? Think you, that when Plato, and Cicero, and a host of the brightest luminaries that ever bespangled the intellectual firmament, had failed to produce any system which was fitted to secure the practical reformation of the great mass of mankind,—think you, that the reputed son of a poor carpenter, if he were a mere uninspired mortal, and twelve illiterate fishermen, could have invented a religion so perfectly adapted to the true nature and condition of man? Could these poor ignorant Judaeans, by their own unaided wisdom, have effected that which the most

profound philosophers had long regarded as a hopeless task? Never. A religion so exactly suited to all our wants, and so admirably fitted to exalt us to the highest perfection of which our nature is capable, must have been divine in its origin: and unless you can be so credulous as to believe that effects come to pass without any adequate cause, you must admit, without fear and without reserve, that Jesus Christ, who founded this religion, was "a teacher come from God."

But, my dear brethren, if you would see the religion of Jesus Christ in its native purity, you must search for it not in the inconsistent—the shamefully inconsistent lives of some of its professed followers, but in the unerring volume of inspiration. The Bible—the Bible will unfold it, as it really is. The Bible, my brethren, is "a precious and wonderful book." There is not a jewel in the mines of the earth, or the caves of the ocean, of half its value. It is a lamp unto our feet, and a light unto our path; and furnishes the only sure and certain guide, amid that chaos of conflicting opinions which has darkened and bewildered the human understanding. Prize it therefore as the great charter of your immortality. Study it with humility and prayer. We say with prayer, for even the inspired Psalmist himself could exclaim, "Lord, open *thou* mine eyes, that I may read wondrous things out of thy law." Difficulties you will indeed find in the Bible; but that is not surprising. There are difficulties in *all* sciences, and you must expect to find them in the science of *theology*, as well as in the science of the mathematics. These difficulties are often perplexing to the superficial, and sometimes even to the diligent inquirer; but none of them are of such a nature as to shake that solid phalanx of evidence, which always presents an impenetrable front against the wild onset of scepticism. We know, indeed, that with certain classes, especially the young, the gay and the

thoughtless, it is often fashionable to sneer at the Bible. They pride themselves on bursting from what they call the shackles of prejudice, and soaring aloft into the regions of free and fearless inquiry. We care not how free and fearless be their inquiries, if those inquiries are only directed by the laws of moral evidence. But, alas! such is not the fact. Without having ever given the subject a thorough investigation—without having ever surveyed the colossal pillars which support the fabric of Christianity—without having ever weighed, in the scales of candor and impartiality, the overwhelming evidence for the divine origin of our religion, they are ready to sneer at the Bible as the device of enthusiasts, or the figment of impostors. And oh! if there be one within the sound of my voice who, though inclined to be sceptical, is not yet the bold and reckless blasphemer, we entreat him to pause and consider. Remember, that such men as Milton, and Locke, and Bacon, and Newton, and Boyle, and a host of others, whose names are synonymous with all that is powerful in intellect, profound in philosophy, and extensive in learning—remember that these illustrious individuals, after having traversed the wide field of literature and science, and ransacked the history of all ages and nations, and tasked to the uttermost their gigantic faculties in the contemplation of almost every subject within the range of human inquiry—remember, that these noble benefactors of mankind expressed their unwavering conviction of the truth of Christianity, and the inspiration of the Bible. With such examples before you, can you be so credulous as to believe in the shallow sophistry of Voltaire and Tom Paine? Will you be deluded by a specious but false philosophy, to make shipwreck of faith—to neglect the godly admonitions of a pious father—to ridicule the tender solicitude of a devoted mother—and cast away your immortal souls, because you have not the courage to face a sneer? And will

you call this manly? Oh! it is any thing but manly. It ought to make "every fibre" of your nature "quiver with shame." But, my dear brethren, we have no heart to administer reproof to such individuals. We could rather weep over their folly, and entreat them, by the mercies of God, to break loose from the trammels of this fatal delusion. If the energy and talent, which we so often witness in all classes of society, and which are so often shamefully misdirected, were only consecrated to the cause of Christ, they would make their possessor both useful here and happy hereafter, and place him high on the roll which hands down to posterity the benefactors of mankind. We entreat you, therefore, to give the Bible a welcome and cordial reception. Obey its precepts, trust its promises, and confide implicitly in that divine Redeemer whose religion brings glory to God in the highest, and on earth peace, good will to men. Thus will you fulfil the noble end of your existence, and the great God of the universe will be your father and your friend. And when the last mighty convulsion shall shake the earth, and the sea, and the sky, and the fragments of a thousand barks richly freighted with intellect and learning, are scattered on the shores of error and delusion, *your* vessel shall in safety outride the storm, and enter in triumph the haven of eternal rest.



## APPENDIX.

### INSPIRATION OF THE SACRED VOLUME.\*

“ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD.”—2 Tim. iii. 16.

Recapitulation of the argument in the preceding Lecture.—The divine origin of the Christian Religion, and the divine Inspiration of the sacred Authors, two separate questions,—the latter, after what has been already said, follows immediately in the way of inference from the former.—The inspiration of the books of the New Testament,—also that of the Old Testament.

IN the preceding lecture, we shewed, in the first place, that the books of the New Testament were written by the authors whose names they bear,—that they have come down to us genuine and uncorrupted,—and that they are entitled to credit as authentic histories ; in other words, that we have reason to believe, that they contain a true account of such events as really occurred. We then examined the question of miracles, and shewed, in reply to the celebrated argument of Mr. Hume, that the miracles of the New Testament, in the circumstances in which they are alleged to have taken place, so far from being incredible, are exactly what might be expected, and that they are therefore to be regarded as plain facts, the reality of whose occurrence must be decided by competent and credible

\* For an extended examination of this important subject, see Gaussen's *Theopneusty, or Plenary Inspiration of the Holy Scriptures*.



testimony. We then proved the competency and credibility of the witnesses who testify to the reality of these facts, and shewed that the miracles in question must have been wrought by the power of God, and are therefore unanswerable proofs of the divine origin of the Christian religion. We next called your attention to the early propagation of Christianity, and having compared it with the progress of Mohammedanism, we shewed that the circumstances in which the Christian religion was successful, were of such a nature that this could not have been the case, unless that religion were true. We then adverted to the evidence from prophecy ; and lastly we argued the divine origin of Christianity from its own inherent excellence.

But it is one thing to prove that a religion is of divine origin, and quite another to shew that the book which contains an account of that religion was written under the guidance and direction of the Spirit of God. You and I, for example, had we lived in the age of our Savior, might have witnessed certain marvellous facts, and those facts might have been very important proofs of the divine origin of Christianity, and we, as honest witnesses, might have published to the world an authentic history of these facts ; but still that would not prove us to have been inspired. Our account might be substantially correct, and yet in consequence of not being under the immediate guidance and direction of the Spirit of all truth, we might have fallen into some of the honest errors incident to human infirmity. So that the divine origin of the Christian religion, and *the divine inspiration of the sacred authors*, you will easily perceive, are two separate questions. The former point we have already established. The latter, after what has now been said, follows immediately in the way of inference.

You will remember then, that the books of the New

Testament are entitled to credit, as genuine and authentic histories ; that they were written by their professed authors ; and, as you will find recorded in Luke's gospel, that all of these authors, except Mark and Luke, were apostles of the Lord Jesus Christ.\* Now, on consulting the historical narrative, we learn that our Savior promised his Apostles, that when called to testify before kings and rulers, they should be inspired by the Holy Ghost.\* And if they were inspired for the temporary purpose of proclaiming the truth in its purity, during their own day, is it not utterly incredible that they should be left to the errors of human infirmity, when composing a work which was to be the guide of the Church throughout succeeding ages ? Then again, these writers had themselves a strong conviction, that they were inspired by the living God.† And can you believe for a moment, that when the great Head of the Church had bestowed on these men the power of working miracles, he would allow them to be deceived and deluded on a point like this ? By no means.

These remarks will prove the inspiration of all the books of the New Testament, except the Gospel of St. Mark and the Gospel and Acts composed by St. Luke. These disciples, it is true, were not apostles ; but then, with regard to the inspiration of their writings, it is sufficient to observe in the first place, that we have the testimony of ecclesiastical history, † that they were approved and sanctioned by St. Paul and St. Peter, who were themselves in-

\* See Luke vi : 13-16.

\* Matt. x : 18, 19, 20. Luke xii : 11, 12. John xiv : 16, 17, 26, and xvi : 12, 13.

† 1 Cor. xiv : 37. 2 Pet. iii : 16, and 2 Tim. iii : 16. 1 Cor. ii : 13. 1 Thess. iv : 8, 15, and ii : 3.

‡ See Woods on Inspiration, lecture iv. pp. 81-83. Andover ed. 1829.—Gaussen in his *Theopneusty*, pp. 308-313, has some very valuable remarks on the inspiration of Mark and Luke. New York ed. 1842.

spired, and in the second place, that these writings were admitted to be inspired by the primitive Christians, who were exceedingly careful to inquire into the divine authority of any books, which they received into the sacred canon.

There can be no question therefore respecting the inspiration of all the books of the New Testament; and while each of the authors was left to employ his own particular style and manner of writing, they were all under such a direction and superintendence of the Spirit of God,\* in composing this instructive volume, as effectually secured them against even the honest errors of human infirmity.

Again; the inspiration of the *New Testament* directly proves the inspiration of the *Old*. For if the New Testament be inspired, then whatever is there asserted as a divine truth, cannot for a moment be doubted. But upon reading the New Testament we find, that our Savior and his Apostles constantly argued from the *Old Testament*, as a work of divine authority; and St. Paul expressly declares that “ALL Scripture,”—meaning at least the Jewish Scriptures, in other words, the *Old Testament*,—“*all Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.”†

Thus, by a chain of irrefragable evidence, we arrive at the momentous conclusion, that the Bible, comprising the Scriptures of the Old and New Testaments, is the word of God.

\* We mean by this, that the Holy Ghost inspired the sacred writers in the use of their own particular style and manner of composition, [see this point examined in Gaussen's *Theopneusty*,] in other words, in the language as well as in the subject matter of their instructions.

† 2 Tim. iii. 16, 17.

## LECTURE III.

### THE POPULAR OBJECTIONS OF INFIDELITY.

"THE WORLD BY WISDOM KNEW NOT GOD."—1 Cor. i. 21.

Introduction.—Objection I. That the Bible is full of contradictions, e. g. the genealogies of our Savior as given by St. Matthew and St. Luke—the resurrection of Christ.—Obj. II. That Moses could not have been the author of the Pentateuch, because the last chapter of Deuteronomy contains an account of his death.—Obj. III. That the doctrines of the Bible are contrary to human reason,—e. g. the scripture doctrine of redemption alleged to be inconsistent with the magnitude of the creation.—Obj. IV. That the Bible is an immoral book.—The laws of Moses.—The Levitical ceremonies.—The historical facts recorded.—Obj. V. That the Bible represents the Deity as guilty of injustice, or at least as sanctioning it in others.—The destruction of the Canaanites, even "the little smiling infants."—The tempting of Abraham.—The hardening of Pharaoh's heart.—David, a man after God's own heart, and yet of a cruel and sanguinary disposition, and guilty of the most atrocious crimes.—The imprecations in the Psalms.—The crimes of David.—General character of the Bible as a true and impartial history.—Conclusion.

IN our lecture last Sunday evening,\* we called your attention to the evidence in favor of the divine origin of Christianity.

We come now, as was before proposed, to examine some of the most common and popular objections of infidelity.

In entering on this topic of discourse, we remark at the outset, that although infidelity has long boasted herself to be the goddess of reason—although she has stigmatized the votaries of Christianity, especially those who minister

\* November 13, 1842. See the preceding lecture.

at the altar, as fanatics, enthusiasts and imposters—and although we claim no peculiar skill in this kind of warfare, and profess to be shielded by no panoply save that of truth itself, yet, my friends, if you will only give us a favorable hearing, we hope to show you, before we have done with this subject, that, when placed in the rays of candor and impartiality, the objections of scepticism vanish, “as a cloud.”\*

It would obviously be impossible, within the limits of a single discourse, to notice all the cavils of infidelity. We must therefore select a few of the most prominent. But these will be abundantly sufficient to exemplify the fact, that as it was in the days of the apostle, so also is it now: *the world by wisdom knows not God.*

OBJ. I. It is alleged, in the first place, that the Bible is full of contradictions.

But these discrepancies are only apparent, and not real; and when thoroughly examined, so far from impeaching, they serve only to corroborate the evidence for the truth of the sacred record.

Take, for example, the genealogies of our Savior, as given by St. Matthew and St. Luke. Much has been said by infidel writers respecting these different accounts. But can the objector prove that there is any real contradiction? How does he know but that one of the evangelists gives the genealogy of our Savior according to his mother Mary,† and the other, to cut off all ground of cavil and dispute among the Jews, gives it according to his reputed father Joseph, so that in whatever way they reckoned, Jesus Christ would be shewn of the house and lineage of

\* Hosper nepos—“as a cloud.”—Demosthenes de corona.

† See Horne’s Introduction, vol. i, p. 734, (Philadelphia ed. 1831,) where it is shown, that Heli was the father of Mary, and that Luke gives the pedigree of Mary. See also ib. pp. 583, 584.



David, from whom it was universally acknowledged the Messiah must come.

Besides, if there was any real discrepancy in the case, this fact must have been known to the early adversaries of Christianity. Had they not access to the public registers that were kept among the Jews? and as the Messiah was expected to come from the family of David, would not the register of that family be kept with peculiar care? and if there had been any real contradiction, could they not with the greatest ease have established the fact? If this formidable weapon had been placed within the reach of these eagle-eyed adversaries, would they not have been the very first to grasp it, and wield it against the religion of Christ? Most assuredly. The fact, therefore, that these ingenious writers are silent on this point, shews conclusively, that there is no real contradiction in the case before us, and that they regarded the Christian religion as being in that quarter perfectly unassailable.

We are told also, that the different evangelists have given us different accounts respecting the resurrection of Christ. But these accounts may all be satisfactorily harmonized, if we only attend to the different circumstances of time and place alluded to by the different evangelists.

Suppose now, that four men should come into a court of justice, to testify to a fact that was to be tried by twelve honest jurors. Suppose that they should each tell the same story exactly in the same words, and in the same order of circumstances. Would not, in the mind of any man accustomed to weigh and sift evidence—would not a suspicion arise that there had been some sort of collusion? Would he not almost unavoidably be forced to believe, that these men had contrived and fabricated the tale, and had agreed to come into court and swear to its truth?

But suppose that, instead of this, these witnesses had each told the story in his own way, and in his own style—

some in one order, and some in another—each relating the circumstances as they had most prominently and forcibly struck his own mind—although there might, in these different accounts, be apparent discrepancies, would not the evidence in this case be much more worthy of credit, than in the one before supposed? Most undoubtedly.

Such is precisely the case with the sacred writers. No matter what be the fact which is related, each tells his story in his own style and in his own words—one narrating the circumstances in one order, and one in another—sometimes relating the same, and sometimes different particulars—sometimes re-asserting and sometimes omitting, but never denying what had been already asserted by other sacred writers—and never attempting, like an artful impostor, to avoid all apparent discrepancies, but always giving his testimony with that air of candor and frankness and sincerity, which marks the conduct of an honest witness, when he lays his evidence before the world.

Thus, while the Bible abounds with such apparent discrepancies as we have already noticed, the principles of enlightened criticism and fair interpretation when correctly applied, will always shew, that they are only apparent and not real; and, as was before remarked, so far from impeaching, they serve to corroborate the evidence for the truth of the sacred record. Surely, my brethren, *the world by wisdom knows not God.*

OBJ. II. We proceed now to examine another famous allegation, and that is, that Moses could not have been the author of the Pentateuch, inasmuch as the last chapter of Deuteronomy contains an account of his death.

But if Moses had composed the previous part of these books, what is more natural than that some one of the inspired writers should put a finish to the whole, by adding a few verses to give an account of the author's death? Surely, such a fact would not be regarded for a moment,

as discrediting the autobiography of any modern writer whatever, and therefore ought not to be considered as impeaching the authority of the books of Moses. Besides, we need not ask which is the most worthy of credit on the point before us, the testimony of the whole Jewish nation, or the unfounded speculations of modern objectors.

As to the alleged immoralities of this part of the sacred volume, we shall consider that point in a few moments, after noticing—

OBJ. III. A third objection, viz. that the doctrines of the Bible are contrary to human reason.\*

We deny that such is the case, although we readily admit, that some of these doctrines are *above* reason. But surely, when we remember, that the nature and purposes of the infinite Jehovah are in some respects far beyond the ken of humanity, we ought not to be surprised that a book, which professes to be inspired, should harmonize with this undeniable fact.

We have not time to take up the doctrines of Scripture one by one, and vindicate them from the charge of unintelligibility, self-contradiction and absurdity: although it were easy to shew in all these cases, that the statement of the doctrine, *considered simply as the statement of a fact*, is just as intelligible as any other statement; and that the only thing which we cannot understand, is the mode or theory, or philosophy of the fact, which is quite a different thing from the fact itself, and where Scripture is silent on this point, it ought never to be required as an article of faith.

\* A brief notice of the objections derived from the Mosaic account of the creation, as compared with geological and astronomical facts, will be found in a note in Part I, Lecture I. On the subject of the deluge, see Horne's Introduction, vol. i, pp. 167—183 and p. 217: also Rev. Dr. John Pye Smith on "Scripture and Geology," and Bush's "Notes on Genesis," vol. i, pp. 126—138, ed. 1839.

There is one doctrine, however, which has been made, in a peculiar degree, the theme of ribaldry and invective, and therefore we may be excused for detaining you a moment, while we give a brief answer to the objection of the objector.

It is said that the Scripture doctrine of redemption is utterly inconsistent with the modern ideas of the magnitude of the creation.

What is precisely the influence of the atonement on the distant parts of the universe, we shall not undertake to determine, but thus much we may safely say: the atonement of Christ was a sacrifice, by which God made such a decisive manifestation of his displeasure against sin, as must have put that fact forever at rest, in the mind of every rational creature. It was infinite in its value, and set forth before God's intelligent kingdom, such an exhibition of the principles of his moral government, that he could be "just and yet the justifier of him that believeth in Jesus." For aught that we know, the blood of Christ was of sufficient value to have redeemed a universe. We know nothing of the inhabitants of other worlds, except what Scripture informs us. As to the fallen angels, it is generally believed that no atonement was provided for them, and that they were left to perish in their sins. But then, for aught that appears, the reason of this may have been, not that the atonement was not of sufficient value to have procured the pardon of a penitent transgressor, even among those fallen stars which once shone before the throne of God,—but the reason *may* have been, that these wicked angels sinned in such circumstances of light and knowledge—amid the blazing effulgence of eternal truth—as to manifest a strength of evil purpose, a desperation of iniquity, which would render all subsequent attempts to reclaim them, consistently with their moral freedom and the interests of the universe at large, utterly abortive.

Then, as to the brilliant orbs which bespangle a crowded immensity, if indeed they are inhabited by moral beings, for aught that we know, those beings are holy and happy. On that point, however, Scripture is silent. But thus much is certain, they have either sinned or they have not. If they have *not* sinned, they do not need a Savior; if they *have* sinned, who can tell, but that in the arrangements of infinite mercy, the provisions of the atonement may extend to them.

Should it still be maintained, that this world is too insignificant a part of creation to receive the notice of the infinite Jehovah, we have only to say, that the assumption is entirely gratuitous. If it was not unworthy of infinite power to create myriads of insects invisible to the naked eye, and whose presence we can detect only by the aid of the microscope, who shall say, that it was unworthy of infinite benevolence to redeem from eternal death the beings whom he had made in his own image? And who shall say, that the redemption of man, in its connection with the moral government of God, may not have a most important bearing in the scheme of his providence, on those distant worlds, which have furnished a theme of cavil to the objector.\* Thus, my hearers, as we proceed in our investigations, we see that with all its boasted philosophy, *the world by wisdom knows not God.*

OBJ. IV. The next objection that we shall notice, is that the Bible is an immoral book.

In reply to this allegation, to say nothing of the manners and customs of oriental nations in the days of antiquity, which might with perfect propriety admit of allusions, comparisons and expressions, that would be offensive to

\* For an extended and eloquent examination of this topic, see Melvill's Sermon on the "Greatness and Condescension of God," and Chalmers' *Astronomical Discourses*.



the delicacy of modern refinement, we remark, that the objection refers particularly to some of the Mosaic laws, and also to certain historical facts.

With respect to the laws of Moses, it must be recollected, that the Israelites were in peculiar circumstances—exposed to peculiar temptations—and in danger of committing peculiar crimes. Now what was the part of a wise legislator? Was it not to erect the most effectual barriers for the protection of civil society?—Was it not to enact such laws, as were best adapted to the circumstances of the case? Was it not to set forth *the criteria* by which these crimes might be *detected*?—and to appoint such penalties as would be the most likely to prevent their commission?—But if crimes are to be punished, *those crimes must be carefully and exactly described*, otherwise the door is left open to the most flagrant injustice.—To call this immoral, is to advance an objection which might be urged against every statute book of civil society. No, my hearers, these laws were not immoral, but were fitted in the circumstances of the case, to promote the cause of piety and virtue.—As to the Levitical ceremonies, it must be remembered, that the Jews were an extraordinary nation, set apart for extraordinary purposes, and what might be wholly unsuitable for us, may for aught that we know, or for aught that an objector can prove, have been in their condition, and in their climate, and with their habits, most useful and salutary to them : and finally this objection derives all its plausibility from misapprehending the language employed, and overlooking the circumstances under which it was used.

With regard to the historical facts before alluded to, we have only to say, that the Bible is a plain book,—it is designed for the great mass of mankind,—and is written in language intelligible by all. It is not only a plain, but an impartial book ; it records not only the virtues, but the fol-

lies and the crimes of men. But how does it exhibit them? Not in the meretricious garb of a voluptuous poetry,—not in the glaring colors in which vice arrays her votaries to lure the unwary,—but it exhibits them in all their native and hideous deformity, and makes them stand forth in bold and prominent relief, as beacons to warn us from the path of guilt and danger. The Bible, by giving a true description of human nature, seeks to renovate and reform; and if this occasion indecency and immorality, it is the fault, not of the sacred record, but of the polluted imagination of the reader, which extracts poison from the very food designed to purify and nourish the soul. And thus in the sad folly of infidelity, we have constant proof of the fact, that *the world by wisdom knows not God*.

In the last place; it is said that the Bible represents the Deity as guilty of injustice, or, at least, as sanctioning it in others.

A few remarks will suffice to shew how utterly unfounded is this allegation. Take the examples most commonly adduced by the adversaries of Christianity.

Much is said respecting the destruction of the Canaanites.—It must be remembered however, that this was one of the most vicious and depraved nations on the earth. They had gone on from one crime to another, till at length they had passed the limits of the divine forbearance, and the Lord was resolved to punish them for their sins. Now suppose, that, in order to accomplish this end, he had sent the earthquake, the famine, or the pestilence, and this fact had been recorded in sacred history, could the objector have impeached, on that ground, the truth of the Bible? No. Because such facts have repeatedly happened in the history of the world. But has not the Almighty a right to select his own instruments? Why then all this outcry against the scriptural representation of the government of God,

because in the case before us, he commissioned the sword of the Israelites to be the minister of his justice?\*

We have alluded to the crimes and vices which thus called down the vengeance of Heaven on a corrupt and wicked nation.—The Israelites, from their peculiar circumstances, were powerfully tempted to tread in the same footsteps. And hence we may see, how forcible was the reason assigned by the sacred historian for selecting the Jewish people to march forward on this work of destruction. It was to stamp on their minds an indelible impression of the utter abhorrence in which such crimes and vices were held by the Almighty. But, says the objector, it was a war of extermination;—they were directed to spare not even “the little smiling infants.” When the showers of fire descended on Sodom and Gomorrah, did they spare the infants? When the waters of the deluge were rushing onward in their fury, did they spare the infants? When the earthquake, the famine, and the pestilence are commissioned to ravage and destroy, do they spare the infants? Why then cavil at the fact in question?—Who can tell, but that if these infants had been left in the world, they would have grown up to be profligates and idolaters like their fathers?—Who can tell what good may have resulted even to these helpless babes, from this very dispensation, painful as it was, and necessary for wise ends, as we may believe it to have been?—Who can tell, but that these tender plants were thus snatched in mercy from a bed of thorns, to bloom forever in the Paradise of God?

As to what is said about the tempting of Abraham, the difficulty arises from a misconception of the word “*tempt*” as used in this passage. It here means putting to the test, making a trial of one’s faith. So that when it is said, the Lord tempted Abraham, the idea is, that he put him to the

\* See Watson’s answer to Paine, and Graves on the Pentateuch.

test ; he made a trial of his faith. In the sense of soliciting one to sin, it is elsewhere declared, "Let no man say, when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man : But every man is tempted, when he is drawn away of his own lust, and enticed." \*

With respect to those passages which speak of the hardening of Pharaoh's heart, and other passages of a similar description, the difficulty here results from overlooking the fact, that by a very common usage of the sacred writers, the Lord is often represented as doing that which he permits to be done by others. When we say "*permit*" we do not mean "*sanction or approve*," but we refer to events which he *allows or suffers to take place in the course of his providence*, since nothing can happen except either by his appointment or his permission.—When therefore it is said, that the Lord hardened Pharaoh's heart, it is by no means intended that he exerted any direct agency to accomplish such an end, for this would be contrary to the whole scope and design of the writer. So far from this, God had wrought a variety of the most astonishing miracles, which were admirably fitted to *soften and subdue* his heart. But Pharaoh obstinately resisted all the means which were used for his reformation, and at last when he had gone on from one crime to another, the Lord in his justice withdrew those restraining influences which he had hitherto thrown around him, and left him to act out his long cherished purposes of iniquity, and thus the heart of this wicked king became hardened, agreeably to what we are elsewhere told, *that Pharaoh hardened his own heart.*

As a last resort the objector may tell us, that the Bible represents David, as "a man after God's own heart," when

\* James 1 : 13, 14.

he was in reality of a cruel and sanguinary disposition, and guilty of the most atrocious crimes.

In support of this allegation, we are referred in the first place to the imprecations contained in the Psalms. But these passages which in our version appear to be imprecations, may with equal propriety and correctness, be translated as predictions ; and in that case they are to be regarded as solemn warnings, foretelling what would be the fate of those, who persevered in a course of injustice and impiety.—Again ; granting them to be imprecations in the strictest sense of the term, it must be recollected, that the persons to whom they referred, were violent and wicked men, and if David were an inspired author, as we maintain him to be, it was surely not inconsistent for him in that character, writing under the guidance and direction of the Spirit of God, to denounce the vengeance of heaven against all the workers of iniquity.

But we are told still further, that David was guilty of the most atrocious crimes. We do not deny the fact. But then it must be remembered, that it is not with reference to these crimes, that the Bible represents him as a man after God's own heart, but with reference to the general excellence of his character, which for the most part was one of genuine piety. Again ; although they were committed in an unguarded moment, and under the influence of powerful temptation, so far were these transgressions from receiving the approbation either of Jehovah or the sacred writers, that a prophet of the Lord was sent expressly to reprove him ; and though the monarch of Israel wept like a child,—though the tears of his repentance were bitter and lasting, as a chastisement for these offences he was followed by trouble and calamity all the rest of his days.

And in speaking of the sins of David, we may here remark, that while the Bible is a true and impartial history of the world, and as such, represents human nature as it is,



recording the vices and the crimes of men by whomsoever committed, it never sanctions or approves them. And this so far from furnishing a ground of objection, should be regarded as corroborating the truth of the sacred writers ; for these writers never conceal even their own failings, as artful impostors most assuredly would have done. Oh no ; for they were entirely free from that crooked policy, *that wisdom of the world which knows not God.*

We conclude these observations, by reminding you of the character and spirit of the Bible. It is the earliest of authentic histories—it is the fountain of jurisprudence—it is the model of poetry and eloquence—it is the text-book of civil and religious liberty :—it shews how we may be useful and happy in the present life, and leads to glory and immortality in that which is to come.

Brethren, the case is before you. You have heard the evidence, and also the objections by which an attempt has been made to impeach that evidence. The final decision must rest with you. But remember the Christian religion is either true, or it is false. If it is false, the belief of it can never injure those who have embraced it ; but if it is true, what, oh what must become of those who reject it ?—Are you prepared for this alternative ! Can you put faith in a cold and heartless skepticism ? Will you listen to the song of the enchantress ? Will you be the voluntary victim of her spells and incantations ?—Will you—because you have not the knowledge or the ingenuity to solve every difficulty—will you sacrifice, at the shrine of infidelity, the most important of all your interests ? If you are so resolved, it will not be from the want of evidence in favor of the Bible. That evidence is written in sun-beams. I could as soon doubt my own existence, as doubt the truth of Christianity. If we cannot be certain of this, we cannot be certain of anything.—But blessed be God, we are not left a defenceless prey to the fury of skepticism. The

church of Christ is an impregnable fortress. Though often assailed, it has never been overthrown. I survey its massive walls—its solid columns—its lofty turrets—its beautiful proportions—and when I reflect, that within that tower of strength are centred the best hopes of man for time, and for eternity, I thank my God, that it is founded on a rock, and that the gates of hell shall not prevail against it. Brethren, the door is now open. We invite you to enter. Time is rapidly flying.—Eternity is near. THE COMING OF THE LORD DRAWETH NIGH. But you may yet vanquish all your enemies in the day of Christ Jesus, if you will only enter the city of refuge, and looking to “the light of the Gentiles and the glory of Israel,” rest for support on that Almighty arm which sustains the universe. \*

\* We trust that no one will impute to us the opinion, that men can be saved through mere external church-membership. THEY ARE SAVED THROUGH THE MERITS OF CHRIST ALONE. These are the PROCURING CAUSE *of their justification*. The first duty of a sinner is to repent and believe, and then make profession before the world, in the ordinances of the Church. “For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” Rom. x: 10.

## LECTURE IV.

### THE BLESSINGS OF REDEMPTION.

"A LIGHT TO LIGHTEN THE GENTILES, AND THE GLORY OF THY PEOPLE ISRAEL." Luke ii. 32.

Introduction.—The nature of the atonement—its origin—its extent.—The condition on which its blessings are suspended.—The meritorious ground of justification, the alone righteousness of Christ.—Faith, the instrumental condition.—The nature of saving faith.—Practical exhortation.—The case of heathen and of infants.—The means by which redemption is carried into execution.—Justice and mercy reconciled in the atonement of Christ.—The grand object on which redemption terminates.—Conclusion.

It has always been the custom from time immemorial, both among rude and barbarous, and also among enlightened and polished nations, to commemorate important events intimately connected with freedom, ascendancy and glory. On such occasions of joyful festivity, the imagination of the poet has often kindled, in reciting the exploits of martial heroism; and the genius of the orator found ample scope for his powers, in recalling to the recollection of a magnanimous people the splendor and renown of their ancestors, and inciting them by every motive which can influence the heart of man, to transmit unimpaired to posterity the blessings which they themselves enjoy. But my brethren, at a time like the present,\* when the walls of our temple are adorned with these festal decorations, our hearts are ready to leap with transport, for we are at once

\* Christmas.

reminded of a champion of more than mortal prowess, who came to wrestle with the powers of evil, and achieve the moral emancipation of our race; in the language of the text, "a light to lighten the Gentiles, and the glory of his people Israel."

In discoursing from these words, we shall call your attention to the nature, origin, and extent of redemption, the condition on which its blessings are suspended, the means by which it is carried into execution, and the grand object on which it terminates.

The atonement of Christ was a propitiatory sacrifice designed to manifest God's supreme displeasure against sin, and thus to sustain the authority of his law, while mercy was dispensing a pardon to the penitent transgressor. It was a gracious provision, by which God could be just, and yet the justifier of him that believeth in Jesus.

It originated in the deep fountains of Jehovah's benevolence. "God so *loved* the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." He had created man in his own image, spotless and holy as "the rapt seraph that adores and burns" before the throne of the Eternal. But in an evil hour the destroyer came. Desolation marked his footsteps. He laid his accursed hand on the fairest thing in creation, and the deceitfulness of the serpent was too much for the unsuspecting and confiding simplicity of woman. But as chance is not the parent of any combination of events under the government of God, this catastrophe was foreseen by the glance of omniscience, and dark and gloomy as was the prospect within the ken of humanity, when our first parents had thrown down the gauntlet of defiance at the majesty of law, it had been unalterably fixed in the councils of eternity, that when the fulness of time was come, the seed of the woman should bruise the serpent's head, and her offspring should be a

bright and morning star, "a light to lighten the Gentiles, and the glory of his people Israel."

But we must notice also the extent of that gracious provision, which has been made by the Son of God for the children of men. And here we rejoice, that on a subject of such overwhelming and vital importance, we are not left to grope our way by the dim and flickering taper of abstract speculation. No, my brethren, we have the clear and steady radiance of scriptural truth, and by that concentration of effulgence we read in characters of burnished gold, that God so loved THE WORLD, that he gave his only begotten Son.

*The atonement is for the* WHOLE WORLD.\* There is no distinction of age, color, rank or sex. It is made alike for the Jew and for the Greek, the wise and the simple, the learned and the ignorant, the civilized and the savage, barbarian and Sythian, bond and free. On the ground of this universal atonement, we may fairly offer the gospel of Christ to all mankind,—that glorious gospel which, like a river of life, still flows from the eternal throne to bless and fertilize the moral world.

There is however a condition to be fulfilled on our part, without which we cannot partake of the gospel feast: and that is, evangelical faith; for it is written, "believe on the Lord Jesus Christ, and thou shalt be saved." Do not misunderstand us. When we speak of *a condition*, we do not mean any thing which is *the meritorious ground* of acceptance with God, for that is *the alone righteousness of Christ*, but we mean simply that state of mind in the

\* See John iii. 16, 17. In 2d Peter ii. 1, we read of certain wicked men, "who privily shall bring in damnable heresies, even *denying the Lord that BOUGHT THEM*, and bring upon themselves swift destruction." St. Peter here speaks of certain persons that perish, and says that they were bought by the Lord. Of course, the atonement is for those who are lost as well as those who are saved.



sinner which our heavenly Father has thought proper to require before he will grant a pardon. In this sense *faith* in Christ is the *condition* on which pardon\* and eternal life are suspended. But what is faith in Christ? It implies a conviction of one's own sinfulness. For how can one feel his need of a Savior, unless he be impressed with a sense of his guilt. It implies also a supreme love to God. There can be no genuine and saving faith in the Lord Jesus Christ, unless there be a supreme affection for Jehovah, who ruleth the world in righteousness, and as a proof of his quenchless love for our fallen and guilty race, has given his own dear Son for the salvation of the world. Of course it implies evangelical repentance, for how can there be supreme love to God, unless there be a hearty renunciation of sin. But especially and pre-eminently does faith imply a belief in the ability and willingness of Christ to save all those who put their trust in him. In a word, it is an *influential* and *practical* belief in the divine testimony respecting our Lord and Savior Jesus Christ,—not merely a speculative belief, that there was such a person as Jesus Christ—that he was God over all blessed forever, and yet condescended to dignify our nature by uniting it with his own, and that he lived and died in the manner related in the gospels,—not merely a speculative assent to

\* Pardon is the forgiveness of sin; justification is that forensic act in which a subject of moral government is declared by the moral governor as being right in the eye of law—not merely pardoned, but treated as a loyal and obedient subject, and entitled to the reward promised to perfect obedience. In the divine economy of grace, the penitent believer is justified on the ground of the perfect righteousness of Christ. It is one thing to pardon a criminal and save him from the penalty of the law: it is quite another, to heap honors and rewards upon his head. Under human governments, pardon and justification are often thus separated; but under God's moral government, administered through the atonement of Christ, they are always connected. The penitent believer is not only pardoned, but also justified; and when justified he has a covenant title to an inheritance in glory.

these important truths, but a *vital* and *operative* belief, a *practical trust* in our divine Redeemer, an unreserved submission, which controls the heart and life, and wins the sinner by the attractive influence of Calvary's cross,—each one in his own appropriate sphere—to consecrate all his powers and faculties to the advancement of that heroic enterprise which brought the Son of God from his throne of majesty in the heavens; we mean the great work of reforming and blessing mankind.\*

Dear brethren, will ye not love this precious Savior, God manifest in the flesh,—will ye not come unto him for the pardon of your iniquities,—will ye not trust him with all your interests for time and for eternity,—will ye not roll upon his almighty arm the burden of your sins, your sorrows and your sufferings, and receive that unspeakable rest which he hath promised to the weary and heavy-laden? Oh my brethren, delay not this important work—wait not to make yourselves better, but come first as you are,—come to Jesus Christ,—cast away all your transgressions and trust in him, as a complete and all-sufficient Savior. Do this, and on the authority of God himself, we

\* We sometimes use the word *faith* in a comprehensive sense, to denote the whole *practical, governing principle* of the believer, and sometimes in a more restricted import to denote the simple act of belief or trust. In the latter case, it may analytically be distinguished from repentance; in the former it includes it. But while repentance and faith may be thus analytically distinguished, they may exist in the mind as successive acts in the order of nature, without any measurable duration of time between them: the order of nature, (viewing these things as successive mental acts,) is this: first, speculative faith, that is, the belief or assent of the understanding—secondly, repentance, or that change of mind in which, feeling a cordial sorrow for sin, we renounce it and turn with full purpose of heart unto the Lord—thirdly, *practical* faith or *the belief of the heart*. When the sinner is justified, there is no measurable duration of time between his genuine repentance and his practical faith thus analytically distinguished. When he believes with the heart, then he is justified. In other words, God requires from the penitent sinner this *belief of the heart*, as the *instrumental condition* of his justification.

pledge you an eternal redemption from the condemnation and the slavery of sin.

We have spoken of faith in Christ as the condition of salvation, but in order to guard against misapprehension, we must observe, that we advance these remarks only with reference to those, who have heard of Christ, and are moral agents. Those of the heathen for example who finally perish, will not be condemned for not believing in a Savior of whom they have never heard, but for transgressing the law of nature written in the hearts of all men. If they were sincerely to repent of their sins, and live in accordance with the light which they possess, we are fully of the opinion, that they would be saved through the mercy of God in Christ Jesus, although they might have no conception of the mode in which justice could be reconciled with mercy, and no knowledge of those effectual influences of the Holy Spirit, which had renewed and sanctified their hearts. Then with regard to infants, who have no knowledge of moral relations, and of course are alike incapable either of sinning,\* repenting, or believing, we cannot suppose for a moment, that their eternal salvation is suspended on the performance of a natural impossibility. And when we recollect, that Jesus Christ, while he walked the scenes of human habitation and scattered blessings as he trod, declared in the mildest and most gentle accents, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven,"—when we remember that the pious monarch of Israel, while smarting under the loss of a child whom he tenderly loved, exclaimed to his family and his friends, "I shall go to him, but he shall not return to me,"† who can doubt

\* We here speak of *actual sin*, and not of that involuntary and native *tendency* to sin commonly called "*original sin*," which in consequence of the fall of Adam has come upon the whole human race.

† This was David's comfort under the Jewish dispensation, previous to the

that these lambs of the flock, who are taken from this vale of sorrow in the helpless years of infancy, are made happy through Christ with a glorious immortality? And when the little sufferer is rocked in the cradle of anguish—when he opes his eyes, and by the powerful eloquence of speechless yet thrilling expression, implores for that assistance which is beyond the reach of human art—when the fond mother is gazing on the features of that child in whom all her hopes are centred, and watching with the most intense interest its last look, as it is gasping for breath in the agonies of dissolution, oh God, what a comfort and consolation it is to the Christian parent, to reflect that that sweet babe is taken from the evil which is to come, and translated from this world of pollution and sorrow and sin, to those pure and holy and happy regions, where its little hand shall sweep the harp-strings, and its voice shall mingle in the melody of the celestial choir, as they raise the shout of redemption, and proclaim to a wondering universe, that Christ is “a light to lighten the Gentiles, and the glory of his people Israel.”

But we must notice not only the condition on which the blessings of redemption are suspended, but also the means by which redemption is carried into execution. The voice of nature—the declarations of Scripture—the ordinances of the gospel—the ministry of reconciliation, and the influences of the Spirit—all, all are designed to persuade the sinner, to accept the precious boon which is freely offered in Christ Jesus. When we look abroad on the face of creation,—the rich enamel of flowers, the radiance of sunshine, the calm and beauty of the dark blue waters,

first advent of Messiah.—Under the gospel dispensation, however, our Lord and his apostles direct us for consolation to the second coming of Christ, when all that sleep in Jesus shall return with him to the earth, and we that are alive and remain be caught up to meet them. (1 Thess. iii. 13; iv. 13, 18.) See Part II. Lecture III.

the fertility of the soil, and all the magnificent provisions of divine love for the gratification and support of man, proclaim with an eloquence the most winning and attractive, that "the Lord is good and ready to forgive, and plenteous in mercy unto all them that call upon him." But when we look at the raging billows, the hurricane, the earthquake, the famine, the pestilence, and all those ministers of heaven's vengeance which are sometimes sent to terrify and chastise mankind, our hearts are filled with the most dismal forebodings, and we are now led to the conclusion, that the God of the universe is quite as unrelenting in the execution of his justice, as we believed him to be compassionate in the dispensation of his mercy. How then are these apparently discordant truths to be reconciled? Blessed be God, there is a gospel, which has brought life and immortality to light. We open the volume of inspiration, and we there learn that through the atonement of Christ, God can be just, and yet the justifier of him that believeth in Jesus. We cast our eyes to the banner of the cross, and read on its ample folds, as they are waving in the breeze, that Christ has wrought out an eternal redemption, and shines in the heaven of heavens, "a light to lighten the Gentiles, and the glory of" his "people Israel." The ordinances of the gospel are also designed to bring the truths of redemption before the mind, and by symbolical representations to produce a deep and lasting impression of their vital importance. For this purpose also was instituted the ministry of reconciliation, whose office it is to enforce the claims of the law, and having thus produced conviction of sin, to hold up before the eye of the transgressor, a bright and burnished mirror reflecting the mercy of God in Christ Jesus, and exhibiting a plain and simple way of escape through him who is "the way, the truth, and the life." Nor should we, in this enumeration of means, forget the agency of the Holy



Spirit. My dear friends, have you never felt a silent and secret, but almost irresistible influence, moving on your mind—calming the troubled waves of passion—solemnizing the emotions—flashing before the eye of the soul, the awful realities of eternity, and urging you by every motive from earth, heaven, and hell, to embark in the great enterprise of glorifying God and blessing the world? That was the voice of the Spirit calling you, “in strains as sweet as angels use,” to fulfil the noble end for which you were created by your maker. And if all this concentration of means fails, as it often does, to lead the sinner to repentance towards God and faith in our Lord Jesus Christ,—HOW DESPERATE must be THE WICKEDNESS—HOW FEARFUL THE PERVERSENESS of the human heart !

There is one other topic which claims our attention, and that is the grand object on which redemption terminates.—It is that Christ shall regain—as the second Adam, the constituted head of the creation—the empire that was lost in the fall,\* rescue this world from the usurpation and tyranny of Satan, restore man to the moral image of his Maker, and establish in the soul, the everlasting reign of righteousness, and peace, and joy in the Holy Ghost. † What a noble design !—What a godlike purpose is this ! Philosophers have contrived ingenious and useful plans for ameliorating the condition of our race ;—statesmen have devised magnificent projects for national aggrandizement ;—generals in the heat of battle have cheered their soldiers to victory ;—but it was reserved for Jesus Christ to construct the only effectual engine, for up-lifting humanity from the deep degradation of sin. It was the Son of God, who wrought out an eternal redemption for the chil-

\* See Part II. Lecture V. on Messiah’s Personal Reign.

† We speak of course with reference to this grand terminating object, merely as it regards this world, and not other worlds and systems on which the atonement may have a bearing. See Part I. Lecture III. obj. III.

dren of men, and sent the influences of his Holy Spirit to convert and sanctify the soul, and assimilate it as near as possible to the perfections of Jehovah. And on what object more worthy could redemption terminate, than the exaltation of man to the original destiny of his nature? This object, my brethren, shall most assuredly be accomplished. There is indeed a desperate struggle, between the friends and the enemies of Christ—there is a war of extermination between the principle of grace and the remains of sin in the heart of the believer;—but this “fierce and on-going conflict shall” one day “be brought to a close:” infidelity shall then hide her diminished head; a great multitude whom no man can number shall wave the palm of victory; and the seed of the woman shall not only bruise, but crush the head of the serpent. We know indeed, that the prospects of the Church are sometimes dark and gloomy to the short-sighted ken of humanity. We know, that you sometimes inquire with eagerness and perhaps with distrust, “Watchman, what of the night!—what of the night?”—“The morning cometh.”—Yes, my brethren. Thank God, there is a gleam of refulgence on the distant hill-tops, “which marks the ascending of the sun in his strength.” And in the heat and the fury of the conflict, when the powers of darkness are threatening to overwhelm you, ye have only to look to the “light of the Gentiles,” for that light shall cheer you to victory, and dismay and confound your enemies. Who will escape from the region and shadow of death? Who will come up to the help of the Lord against the mighty? Who will join the ranks of those holy warriors, who march under Immanuel’s banners, and who are yet to raise that final shout of salvation, which shall make heaven’s arches ring, and heaven’s pillars shake! Soldiers of the cross, we bid you, God speed! We cheer you on

to victory by the certainty of success. Ye are strengthened by the promises of Jehovah, and if faithful to yourselves, ye must ultimately prevail. Ye are enrolled under a Captain, who never experienced a defeat—ye are clad in a panoply, which is proof against all the fiery darts of the wicked—ye have a helmet of celestial temper, which no weapon of the evil one can ever pierce, and ye are fighting with a sword of the most costly and heavenly workmanship. And can you then doubt as to the issue of the contest? No, my brethren. Ye are struggling in a mortal combat:—but a few more efforts, and the battle is over, the warfare is ended, the victory is achieved, and ye have entwined around your temples the garlands of a deathless fame! And when the morning of THE FIRST RESURRECTION shall dawn on this darkened and sin-burdened planet—when at the voice of the archangel's trump the graves shall be rifled of their tenantry,—and the body of the believer emerge from the desolations of the sepulchre, in celestial purity and loveliness, “then shall our text be understood in all its majesty,” and while the shout of joy re-echoes through the ranks of cherubim and seraphim, ye shall wave the palm and strike the harp, and tell of the grace which has brought you to glory, and proclaim in anthem-peals of ecstasy, that Christ is “a light to lighten the Gentiles, and the glory of” his “people Israel.” Then shall ascend from every quarter of this afflicted and groaning creation, the long loud shout of Jubilee—

“JERUSALEM TRIUMPHS, MESSIAH IS KING.”

## LECTURE V.

### MAN'S RESPONSIBILITY FOR HIS BELIEF,

#### OR THE INCOMPATIBILITY BETWEEN GOSPEL FAITH AND A SUPREME LOVE OF WORLDLY HONOR.

“HOW CAN YE BELIEVE, WHICH RECEIVE HONOR ONE OF ANOTHER, AND  
SEEK NOT THE HONOR THAT COMETH FROM GOD ONLY.” John v. 44.

Introduction.—Our Savior in the text does not absolve men from responsibility for their belief, but maintains the incompatibility between gospel faith and a supreme love of worldly honor.—A class of unbelievers who have a speculative but not a cordial faith in the gospel—their professions—practical appeal to them.—Another class who, professing neither a speculative nor a cordial faith in the gospel, do not wish the Bible to be true—their grand objection—their cordial hatred to the humbling doctrines and self-denying precepts of the Bible—a depraved heart, a perverted will, enslaves their understanding.—The writings of the public champions of infidelity, Rousseau, Hume, Voltaire.—The necessity of a divine revelation.—A third class of skeptics, who profess that they would gladly believe in Christianity, if they could only be convinced of its truth.—Nature of the evidence—summary of the argument for the divine origin of Christianity.—The objections of these skeptics, not so much against the evidences of Christianity, as against Christianity itself.—Their responsibility for their faith—their hostility to the gospel.—Much in the Bible contrary to their views of God.—The cross of Christ the glory of the Christian.—Deceitfulness of the human heart.  
Conclusion.

It is a very common delusion among men, that they are not responsible for their faith. They allege, that their belief is not subject to their control, and on the ground of their inability to believe, excuse themselves from a compliance with the demands of the gospel. Our Savior who though pure and sinless himself, was perfectly acquainted

with every form of self-deception, struck at the root of this error in the passage before us. He does not say, that men have no power to believe, but maintains the incompatibility between gospel faith and a supreme love of worldly honor. In other words, he teaches this important truth, that men cannot exercise a genuine evangelical faith, unless they renounce their idolatrous attachment to the world. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"

There is one class of unbelievers who have a speculative, but not a cordial faith in the gospel. They assent with the understanding, but do not believe with the heart. They admit the truth of the gospel, just as they would the truth of any historical statement, respecting Buonaparte or Julius Cæsar. But at the same time, they have no *influential* belief in the divine testimony respecting Jesus Christ. They believe, that there was such a person as Christ, just as they believe that there was such a person as Cæsar, but they put no faith in Christ—they have no reliance on his promises—no submission to his government—no obedience to his will—no relish for his atonement—no reception of him in their hearts, as a complete, all-sufficient, and divine Redeemer.—Such, I fear, is the situation of a large part of the present congregation.—My dear friends we say to you, in the language of him who spake as never man spake, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" The faith which the gospel requires, is a cordial submission to the righteousness of Christ. It is utterly incompatible with a supreme love of the world. Why then cherish this idolatrous attachment, which separates you from your God and Savior? Consider, I beseech you, are you acting the part of true wisdom? Are you really seeking the noblest honor and the highest happiness! You profess to believe, that your



stay here is but short, and that hereafter you enter upon a scene of never ending existence. Why then do you act, as if there were *no* hereafter? You profess to believe, that at God's right hand, there are pleasures which never fade. Why then do you pursue with such eagerness, the vain phantoms of time and sense? You profess to believe, that in the treasury of heaven, there is imperishable wealth. Why then is your heart supremely fixed on earthly riches?—You profess to believe, that in the kingdom of Messiah, there are honors brilliant as the stars, and lasting as the throne of God. Why then do you waste your noblest efforts for the breath of human fame?—You profess to believe, that God is the greatest and the best being in the universe, the King of Kings and Lord of Lords. Why then, do you prefer the favor of men to the approbation of Jehovah? You profess to believe, that there is a heaven of eternal happiness for the righteous—a hell of eternal torment for the wicked—a judgment to come, where you must answer for all the deeds done in the body for all the privileges you have enjoyed, and all the warnings you have received. Why then do you act, as if these solemn realities were a fable?—You profess to believe, that even in the trials and perplexities of this short life, the religion of Jesus Christ is alone adequate to furnish consolation and relief. Why then do you refuse this religion a place in your hearts?—I ask again, is this the part of true wisdom?—I am compelled, my hearers, under the sacred responsibilities of my office—charged to declare the truth before the Most High God, without fear and without favor—I am compelled to pronounce it, the most astonishing infatuation and folly.—And in the name of my Master, I call upon you to renounce your idolatrous attachment to the world, for how can you exercise the faith of the gospel—how can you submit your hearts to Christ—how can you feel a supreme love to God, while

the world is enthroned on the altar of your affections, while you are the slaves of those passions, which are your "tyrants here," and which will be your "tormentors hereafter."

There is another class of unbelievers, who, possessing neither a speculative nor a cordial faith in the gospel, do not wish the Bible to be true. *The grand objection*, which in reality influences their minds, is *the fact that Christianity inculcates holiness of heart*. The insurmountable *difficulty* in the way of their belief, is *an irreligious life*. They cordially hate the humbling doctrines and self-denying precepts of the Bible, and therefore although compelled to admit, that the external evidence in support of Christianity is unusually strong, they make up their minds to reject it. Accustomed to follow with little or no restraint the bent of their depraved inclinations, they are unwilling to submit to the requirements of the gospel. They seem to imagine, that this glorious gospel is unfriendly to human happiness, or at least at variance with their peculiar interests. Hence they do not even *wish* to prove the Bible true. I am aware that there are some skeptics, who profess that they would gladly believe in Christianity, if they could only be convinced of its truth. But those to whom I now refer, do not even *wish* to prove the Bible true.—I should rather say they wish to prove it *false*. Hence they either do not examine the evidence at all, or else they refuse to weigh it with candor and impartiality. What proof can be more conclusive, that a depraved heart,—a perverse will,—has governed and enslaved their understanding? How is it in their temporal affairs?—If there be a prospect of gain, even though attended with some possible risk, how eagerly do they embark in the enterprise!—How small the evidence on which they act!—Do you tell me, that spiritual and eternal things are more important, than temporal and world-

ly? I grant it.—But here, that is by a cordial acceptance of Christianity, there is in reality everything to gain, and nothing to lose. Overwhelming indeed is the evidence, but even if that evidence were slight, it ought to stimulate to action.—If Christianity should be false, will any man be in a worse condition, for having believed it?—But oh, if it be true, what is the condition of those who reject it? “He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.” (John iii, 36.)

I turn to the writings of the public champions of infidelity, and I ask for no better proof than those writings, that the difficulty in the way of their belief, is not the want of light, not the want of evidence, but the blinding influence of prejudice and passion. I have said, that the grand difficulty was, an unholy life.—No wonder, that a man like Rousseau, whose private life was notorious for profligacy and falsehood, could not, or at least would not believe the gospel. And yet what is the confession of this miserable skeptic.—You have all read, or at least heard of his famous parallel between Socrates and Jesus Christ, in which he eulogizes the gospel, and declares, that the marks of its truth “are so striking and inimitable, that the inventor would be a more astonishing character than the hero.”\*

Such is the admission of Rousseau. And yet this is the man who said, I cannot believe the gospel. Was it from the want of evidence? Turn to other passages of his writings. “If the philosophers,” says he, “were in a condition to discover truth, who amongst them would take any interest in it?—Each one knows well, that his system is not better founded than the others, but he maintains it, because it is his own. There is not one amongst them,

\* See Horne's Introduction, vol. I, pp. 421, 422, ed. Philadelphia, 1831.

who arriving at the knowledge of truth and falsehood, would not prefer the lie which he has discovered, to the truth discovered by another. Where is the philosopher," he continues, "who, for his own glory, would not willingly deceive the whole human race? Where is he, who in the secrecy of his own heart, proposes to himself any other object, than to distinguish himself? Provided he raises himself above the vulgar, provided he eclipses the fame of his cotemporaries, what does he ask for more? The essential point in his esteem, is to think differently from others. Amongst believers he is an atheist, amongst atheists he would be a believer."\* Brethren, this is stronger language than I should have ventured to use respecting the advocates of infidelity. But such is their own confession. What a striking comment on the words of our Savior, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"

And what is the system, which these ingenious and eloquent writers would substitute for Christianity? Alas! it is one of universal doubt and skepticism. The celebrated Mr. Hume, in the last paragraph of his *Natural History of Religion*, gives this conclusion of his researches. "The whole," says he, "is a riddle, an enigma, an inexplicable mystery. Doubt, uncertainty, suspense of judgment, appear the only result of our most accurate scrutiny concerning this subject."† Even Voltaire exclaims, when distracted by this miserable skepticism, "Would to God that a Supreme Being had indeed given us laws, and had proposed to us rewards and punishments! that he had said to us, This is vice in itself, this is virtue in itself."‡ The eloquent Rousseau, in the following instructive passage,

\* *Emile*, tome II, p. 141. See the passage in "Christianity vindicated," by the Rt. Rev. John Henry Hopkins, D. D., Bp. of Vermont, pp. 145, 146.

† Hopkins, *ib.* p. 134. ‡ *Philosophie*, tome i. p. 194, and Hopkins, *ib.* p. 133.

thus relates his own melancholy experience. "I meditated," says he, "upon the sad lot of mortals, floating upon this sea of human opinions, without helm, without compass, and delivered to their stormy passions, without any other guide than an inexperienced pilot, who is unacquainted with his way; and who knows neither from whence he has come, nor whither he is going? I said to myself, I love truth, I seek her and cannot recognize her; let them show her to me, and I will continue devoted to her. Why does she withdraw herself from the emotion of a heart made to adore her? Although I have often experienced the greatest evils, I have never led a life so constantly disagreeable as in this period of trouble and anxiety, when wandering without ceasing, from doubt to doubt, I brought back from my long meditations nothing but uncertainty, obscurity, contradictions upon the cause of my being, and upon the rule of my duties."\* In another passage he says, "I consulted the philosophers, I ransacked their books, I examined their various opinions, I found them all proud, dictatorial, dogmatical, even in their pretended skepticism; professedly ignorant of nothing, yet proving nothing; each deriding the others, and this last point—common to them all—seemed to me the only one on which they were all right. Triumphant when they attack, they are without vigor in defending themselves. If you weigh their reasons, they have none except for the work of destruction; if you count their voices, each is reduced to his own; they only agree in order to dispute: listening to them was not the way to be delivered from my uncertainty."† And how does this same writer account for these lamentable facts? With this instructive passage we shall conclude these quotations: "I conceived," says he, "that the weakness of the human understanding

\* *Emile*, tom. ii. p. 139. *Hopkins*, ib. p. 133.

† *Emile*, tome, ii. p. 140. *Hopkins*, ib. 144.



is the first cause of this prodigious diversity of sentiments, and that pride is the second; \* \* \* \* we are ignorant of of ourselves, we know neither our nature, nor our active principle—impenetrable mysteries surround us on every side; they are above the region of our sensation—in order to penetrate them, we think we have intelligence, and we have nothing but imagination.”\*

My dear hearers, what can more strikingly illustrate the necessity of a divine revelation, than such acknowledgments as these from the ablest champions of skepticism? What more conclusive proof, that unbelief results not from the want of evidence, but from the pride, and vanity, and wickedness of the human heart. Oh! my brethren, cling to Christianity as the sheet-anchor of your salvation, and in God’s name, I beseech you, renounce it not for the wild vagaries of infidelity.

There is a third class of skeptics, to which we have before alluded, who in many respects resemble those already described. Like the second class of unbelievers, they have neither a cordial nor a speculative faith in the gospel, but still they profess that they would gladly believe in Christianity, if they could only be convinced of its truth. But their faith must rest on evidence.

We inquire then, what kind of evidence would they have? Do they ask for mathematical evidence—the same kind of evidence by which we demonstrate a theorem in algebra or geometry? Such evidence ought not to be required in questions of a moral nature. We do not ask for it in courts of justice, where our lives and fortunes are at stake. We are there content with *moral* evidence—the same kind of evidence which governs every man of common sense, in the ordinary concerns of life. If you will try the question by the only evidence which you can reasonably demand, we do not fear the result. We have not time to

\* Emile, tome ii. p. 141. Hopkins, ib. pp. 144, 145.

pursue this inquiry on the present occasion. We shall therefore merely give you an outline of the argument, by which we would demonstrate the divine origin of the Christian religion.\*

We find an account of this religion in a certain work called the New Testament. We prove by appropriate evidence, that the books of the New Testament were written by their professed authors, that they have come down to us genuine and uncorrupted, and that they are entitled to credit, as authentic histories. Having proved the truth of the historical narrative, we show from that narrative that miracles were wrought in attestation of the divine mission of Christ. We defend these miracles from the objections of skepticism, and shew that, although miracles in ordinary circumstances are incredible, yet that the miracles of the New Testament, in the circumstances in which *they* are alleged to have taken place, were exactly what might be expected; and that the witnesses who testify to their occurrence, were both competent and credible, because they were not deceived themselves and could not have deceived others. That is an outline of the argument from miracles. Another argument is from prophecy. There are many prophecies in the Bible, which were made before the events to which they relate, and these events were of such a nature, that they could not have been foreseen by the sagacity of any created intellect; for example, the various prophecies which were made respecting our Savior ages before he came into the world, and those also which were delivered by himself respecting his own death, resurrection and ascension, and which had an exact fulfilment. The conclusion would seem to be unavoidable, that a religion which is thus supported by the omniscience of

\* The argument, of which an outline is here given, may be seen in Part I, Lecture II, on the "Divine Origin of Christianity."

God, must have had God for its author. Another argument for the truth of our religion is derived from the circumstances of its early propagation. These circumstances were of such a nature, that the Christian religion could never have been successful, unless it had been true. And lastly, we establish the divine origin of Christianity from its own inherent excellence—its perfect adaptation to the true nature and condition of man. Such is a very brief sketch of the argument in support of our holy religion. But to return to the point immediately before us. You will recollect that we were considering the case of those skeptics, who profess that they would gladly believe in Christianity, if they could only be convinced of its truth. I now put the question to this class of skeptics, and in view of the evidence to which we have alluded, I ask them in the name of reason, if evidence like this does not satisfy them, what evidence will? Alas! my dear hearers, their objections are not so much against the *evidences* of Christianity, as against *Christianity itself*. I will not accuse them of insincerity, by saying that they wish Christianity to be false, but I do maintain, that they are blinded by their feelings. Like the skeptics before referred to, they hate the humbling doctrines and self-denying precepts of the Bible; and if they would lay their hands upon their hearts, and speak the honest truth, they would admit that such is the fact. It is in vain for them to say that they are not responsible for their faith. If they have voluntarily overlooked evidence, or if they have looked at it with distorted vision—if they have not carefully searched for it as for hidden treasures—if they have not honestly and faithfully weighed it, when presented for their examination—if they have pursued the inquiry under the blinding influence of prejudice and passion—if they have been enslaved by the tyranny of any open or secret vice, such as sensuality or intemperance, in this case their

faith has been influenced by the perverseness of their will—their unbelief implies a voluntary act, and for every voluntary act they are directly responsible. I said that they hate the doctrines and precepts of the Bible. Those precepts require the most rigid self-denial in the heart and life, and this system of self-denial the skeptic is unwilling to embrace. Those doctrines are most humbling to the pride of human reason, and that reason he is unwilling to submit to the teachings of a supreme intelligence. He finds much in the Bible which is contrary to his views of God. Does our heavenly Father condescend to employ human instrumentality in the accomplishment of his purposes? does he, in order to convince his agents that they are not under the influence of any self-delusion, that they are really his accredited servants, or if you please, in order to gratify human waywardness, does he condescend to the performance of miracles, this is represented as solemn trifling. Does the Lord of the universe, the second person in the adorable trinity, by a still greater act of condescension, assume our nature in mysterious union with his own, and in that nature suffer and die for the sins of the world, the thing is pronounced impossible and absurd. If there be a doctrine in the Bible at which infidelity has pointed her most envenomed shafts, it is the incarnation and atonement of our divine Redeemer. I grant that this doctrine is above human reason—I grant that reason could never have invented or discovered it; but is there any thing in it which is *contrary* to reason? Do we know sufficient of the nature of mind, and the qualities of spirit, to say that such a combination\* is impossible even to Omnipotence? If a well authenticated revelation assures us of the fact, is that fact incredible because we do not relish it?

\* That is, the uniting but not confounding of two distinct natures, the divine and human, in one complex person—God manifest in the flesh.

because it does not conform to our notions of things? So far from this doctrine being false or absurd, I see upon it the stamp of divinity. In the incarnation and atonement of Christ, I perceive a glorious provision, by which justice and mercy are reconciled. The authority of law is sustained—the moral government of the Almighty is upheld, while peace, pardon and eternal life, are dispensed to the penitent believer. This glorious and god-like redemption was shadowed forth in types, and ceremonies, and prophecies, through a long succession of ages. It is the last and the only hope of the human race—it carries with it the impress of its divine author, and therefore, although it annihilates the merits of my own good works—although it is offered simply as a free and unmerited gift, let me receive it with joy and gratitude. Shall we be ashamed of Jesus? No, my brethren. I would rather say with the apostle, “God forbid that I should glory, save in the cross of our Lord Jesus Christ:” and when “the inhabitants of the earth are burned, and few men left,” (Is. xxiv. 6,) when the elements are melting with fervent heat, (2 Pet. iii. 10) when my body rises from the tomb, or is caught up alive in the clouds to meet the Lord in the air, (1 Thess. iv. 17,) I will cling to the CROSS OF CHRIST, and shout hallelujahs, forever and ever.

I envy not the skeptic, who can reject the doctrine of justification by faith in a crucified Savior. I pity the scorner, who can make it the theme of his ribaldry and invective. I have not time to consider one by one other doctrines of Scripture, such as the trinity in unity, the entire depravity of unrenewed man, the influences of the Spirit in conversion and sanctification, the resurrection of the body, the judgment to come, the everlasting punishment of the wicked: but I cannot be mistaken in the fact, that the infidelity of speculative philosophers results, not from the want of external evidence, but from a cordial



dislike to some of the doctrines and precepts of the Bible. I want no better proof of human depravity, than to see a well authenticated revelation brought to a man's door—a revelation containing every provision for his happiness, both here and hereafter—a revelation supported by miracles and prophecy, and other overwhelming evidence, and then to see him reject it, because it is not suited to his taste.

How deceitful is the heart of man ! If the gospel conferred earthly riches—if human honors, and worldly applause followed in its train, skepticism would vanish as a dream. But when it tells the children of men that they must deny themselves, and take up their cross, and follow their Lord—when it tells them of a heaven to be gained, not by the merit of their own good works, but through faith in the merits of a divine Redeemer, and denounces eternal punishment against those who refuse to believe—alas! this is not agreeable to their inclinations, and consequently they reject it! Idolaters at the shrine of human pride, and human vanity, and human fame, “they receive honor one of another,” but “seek not the honor that cometh from God only.”

My dear brethren, I commend this religion to your cordial acceptance. If you have launched on a sea of skepticism, I implore you to examine the causes, which have led you to a voyage so perilous. I entreat you to consider, if possibly the cause may not be some other than the want of evidence for the truth of Christianity. I conjure you to lay aside every bad habit—to break loose from every perverting influence—and to come to the examination of the Bible with the docility of little children, to come desirous of being taught what God has revealed. But whatever you do—by all that is sacred, by all that is interesting to you as responsible beings, as heirs of eternal happiness or eternal misery, I pray you in Christ's stead, do not

impugn the authority of God's word, and cast away your immortal souls, because that word is not suited to your taste.

I fear that to some of you I have spoken in vain. I know full well the difficulty in overcoming deep-rooted prejudices—I know the blinding influence of human pride—I know the ease with which men become the victims of self-delusion—but as I stand before my God—as I expect to meet you at his bar—as I am there to give an account of my ministry, I can say that I have told you, what I honestly believe to be the truth. These are views not hastily assumed. They are the result of long and careful reflection. They are not only the feelings of my heart, but the deliberate convictions of my understanding. With some of you it may be otherwise. I may therefore fail to convince—or if I convince I may fail to persuade,—but if these were my last words—if this were my dying hour, “with a voice as earnest as ever fell from human lips,” I would entreat, I would conjure you, instead of yielding to the shallow sophistry of infidelity, to believe the divine testimony respecting Jesus Christ—instead of trusting to the feeble lamp of human reason, to look to the bright Sun of Righteousness, the light of the Gentiles and the glory of Israel—instead of worshipping at the shrine of your own proud heart, to worship at the shrine of Jehovah—instead of cherishing a supreme love of human applause and worldly honor, to seek “the honor that cometh from God only.”



**|PART II.**

**SECOND ADVENT OF MESSIAH.**





## LECTURE I.

### PERSONAL AND PREMILLENNIAL ADVENT OF MESSIAH.

"YE MEN OF GALILEE, WHY STAND YE GAZING UP INTO HEAVEN? THIS SAME JESUS, WHICH IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."—Acts i. 11.

Introduction—point to be proved.—Objection to the study of unfulfilled prophecy.—Whitby's new hypothesis—how and when will the Lord return? I. How will he return—not spiritually—not providentially—but personally. The two manifestations.—The second advent not at the destruction of Jerusalem by Titus and the Romans—not at the death of each individual, but a personal coming in power and glory.—Daniel—Job.—II. When will he return?—The precise time we do not know—but the event premillennial. The primitive church.—Divines of the Church of England.—Argument for the premillennial advent from its connection with the restoration of the Jews. Answer to the obj. from Luke xxi. 32.—Ans. to obj. from Matt. xvi. 28.—Ans. to obj. from Matt. x. 23.—Testimony of Peter in Acts iii. 19-21—of Paul in Rom. xi. 25-27: Ez. xxi. 25-27.—Argument from the destruction of Antichrist, Thess. ii. 8.—An evasion noticed.—Paul, Daniel, and St. John—parable of the tares—our Lord's prophecy.—Argument from the admonitions to wait and watch for the coming of the Son of Man.—Note. A remarkable sign—Character of the last days—Opinion of some that the millennium is past.—Conclusion—extract from Henry Melvill.

AT this interesting season,\* in her various services, the church calls our attention to the second advent of the Messiah. In a state of humiliation he once visited this world as a suffering Savior. But the Bible informs us that the time is at hand, when he will return in power and glory, to be its triumphant king and judge. "Behold the days come, saith the Lord, that I will raise unto David a

\* The season of Advent.

righteous branch, and A KING SHALL REIGN and prosper, and shall *execute judgment and justice in the earth*. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, (Jer. xxiii. 5, 6.) It is my design, on the present occasion, to lay before you some evidence from the Holy Scriptures in proof of the fact, that there will be a personal and premillennial return of our Lord Jesus Christ.

In entering upon this discussion, a formidable difficulty meets us at the very outset. We are told by many that unfulfilled prophecy is one of those deep things of God, one of those hidden mysteries which it is presumptuous to examine. We appeal therefore to the law and the testimony. We take our stand on the solid ground of Scripture, and we ask what is written in the word of the Lord? The book of Revelation, confessedly one of the most obscure parts of the Bible, opens with an admonition to study well its contents. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." (Rev. i. 3.) In the 13th chapter we read, "Here is wisdom. Let him that hath understanding count the number of the beast." Rev. xiii. 18. And in the last chapter, "These sayings are faithful and true"—"blessed is he that keepeth the sayings of the prophecy of this book." Rev. xxii. 6, 7. And again: "Seal not the sayings of the prophecy of this book." Rev. xxii. 10. Thus what Daniel was directed to "seal" up till "the time of the end," St. John, as we have seen, was expressly directed not to seal, agreeably to what Daniel himself had foretold, when speaking of the events of the latter days he said, "the wise shall understand," Dan. xii. 10,—"many shall run to and fro, and knowledge shall be increased." Dan. xii. 4. This prediction has been most strikingly fulfilled in our own day, in the wonderful

light which has been shed upon prophecy within the last twenty, and especially within the last ten years. What says Peter on this subject: “We have also *a more sure word of prophecy*; whereunto ye do well that ye *take heed*, as unto a light that shineth in a dark place, *until* the day dawn, and the day-star arise in your hearts.” 2 Peter i. 19. Some of our *modern divines*, however, who have left *the good old paths of the primitive church*, recommend a very different course. They adopt a theory, which is comparatively quite novel in its origin, and which the celebrated Dr. Whitby,\* one of its most strenuous advocates, spoke of near the beginning of the 18th century, as *a new hypothesis*. The theory to which we refer is that of a spiritual millennium in the personal absence of the Bridegroom, even our Lord Jesus Christ—a doctrine, as we shall presently show you, totally unknown to the Scriptures. Having adopted this theory, which Dr. Whitby himself acknowledges to be a *new hypothesis*, these modern speculators inform us, that we are to let the prophecies alone, until they are fulfilled. But no, says Peter, you are to take the comfort and consolation of them in the mean time; they are intended as a warning and a promise, and it is by the promises that ye become partakers of the divine nature, and therefore “ye do well” to “take heed” unto this “sure word of prophecy,” “as unto a light that shineth in a dark place *until* the day dawn, and the day-star arise in your hearts,” 2 Peter i. 4, 19. What says Paul: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works,” 2 Tim. iii. 16, 17. And is not unfulfilled prophecy a part of Scripture—a portion of those things which God hath revealed—and

\* D. Whitby died A. D. 1725. (Blake's Biographical Dictionary.)

are we not bound to study it? Is not the injunction, "search the Scriptures," applicable to this as well as to other parts of the word of God? Did not Daniel during the Babylonish captivity study with prayer and fasting the prophecies of Jeremiah, and thus learn the fact, that the deliverance of his nation was near? Suppose that before he attempted to learn its meaning, Noah had waited till the prophecy respecting the deluge had been fulfilled, and where would he have been? The flood of waters would have overwhelmed him. Suppose that Lot had done the same with respect to Sodom. He would have found himself wrapt in a sheet of living fire. Suppose that the early Christians had done the same with respect to Jerusalem. They would have perished in the calamities of the siege. As it was, they fled to Pella, and were safe. They obeyed the injunction of St. Peter, ye have "a more sure word of prophecy," unto which "ye do well to take heed." Wherefore, my brethren, "gird up the loins of your mind, be sober and hope to the end, for *the grace* that is to be brought unto you AT THE REVELATION OF JESUS CHRIST;" (1 Pet. i. 13,) for while *fulfilled* prophecy is of great use in convincing the skeptic, *unfulfilled* prophecy is still more important in comforting and consoling the believer. This is the age of humiliation and depression to the church, and of triumph and prosperity to the wicked. But the day is at hand, when agreeably to the promises of God, as we have suffered so shall we reign with Christ Jesus. It is now many years since the time of his departure, but the passage selected for our text contains a sure promise of his return. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i. 11.)

The text naturally suggests two important inquiries, **HOW** and **WHEN** will he return?

I. In the first place, how will he return?

Not spiritually: for in this sense he has always been present, fulfilling the promise, "Lo! I am with you alway, even unto the end of the world," Matt. xxviii. 20.

Not providentially: for in this sense he has never been absent. Administering in his divine nature a providential government over the world, he has always been present in this respect.

In what sense then can it be said that he shall return. Let us recur to the words of the text, and the circumstances under which they were uttered, and we can easily obtain an answer to the question. Our Savior and his disciples, you will recollect, were assembled on the Mount of Olives. After his resurrection from the dead they had enjoyed his personal instructions for forty days. During this period, as the evangelist informs us, he had spoken to them of "the things pertaining to the kingdom of God."\*—"When they therefore were come together, they asked of him, saying, Lord wilt thou AT THIS TIME restore again the kingdom to Israel? Respecting *the fact* of such a restoration, they had not the shadow of a doubt. Though Jerusalem had lost her place among the nations, they knew full well that prophecy had for ages foretold the glories of Messiah's reign. And they asked him if THIS was the time when as a king and a judge he should sit on the throne of David. "Lord, wilt thou AT THIS TIME restore again the kingdom to Israel?" The answer of our Savior is well worthy of deep consideration. He does not so much as hint, that their views respecting the triumphs of his personal reign were incorrect, but merely tells them, that it was not for them to know *the time*.† This they were to leave, with filial confidence, in the hands of their heavenly Father.‡ Eighteen centuries of humiliation and

\* See Part II, Lecture V. † See this point discussed in Part II. Lecture V.

‡ See also Bickersteth's "*Time to favor Zion*," p. 7, Philadelphia ed. 1840.



depression were to roll over the church, and therefore in great mercy and compassion the Savior replied—"It is not for *you* to know *the times or the seasons*, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." They had perhaps hoped that *this* was the time when MESSIAH was to commence his glorious reign, as KING OF THE JEWS. If so, what a disappointment it must have been when he suddenly vanished from their view. They thought perhaps, that they should never see him again. How cheering therefore the declaration of the angels who informed them of his return. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come IN LIKE MANNER as ye have seen him go into heaven." (Acts i. 3, 6, 7, 8, 9, 10, 11.) Now how did they see him go into heaven? In the visible glories of his humanity. So, then, shall he return. He ascended in a cloud; and such, as we read in the book of Revelation, is his first appearance, when he cometh again. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." (Rev. xiv. 14.) He ascended from the Mount of Olives; and thither shall he return, for as we read in Zechariah, "His feet shall stand IN THAT DAY upon THE MOUNT OF OLIVES." No language can be more explicit, in stating the fact of A PERSONAL COMING of the divine Messiah. It would seem, from a comparison of several passages, as

if there were two aspects or manifestations in the second advent of Christ.\* At first, (as we learn from the passage cited from Rev. 14th chapter and 14th verse,) he appears alone, unattended, and seated upon a white cloud. This is perhaps the time when he appears to his expecting disciples,—as we read in Heb. ix. 28,—“and unto THEM THAT LOOK FOR HIM shall he appear the second time, without sin unto salvation.” It is probably at this manifestation, that the dead in Christ are raised from their graves, and the living saints who love his appearing are caught up to meet him in the air.

There is no evidence that when he ascended, he was seen by any but the saints and angels.† And in like manner it seems probable, that during *this first aspect* of his second advent, he is seen by them only, and not by the impenitent of the earth. For at this period he is alone, on a white cloud, but when seen by the wicked at the second aspect of his coming, he is attended by myriads of

\* See this topic ably discussed in some numbers of the “*American Millenarian*,” for 1842:—a semi-monthly paper published in the city of New York, on the literal interpretation of prophecy.

The term “*millenarian*” has no reference (as, from the similarity of sound, might at first be supposed,) to the “*Millerites*,” or followers of Mr. William Miller. It is a term which has long been in use, as one may see in Gibbon’s *Decline and Fall of the Roman Empire*, to designate *those who believe in the doctrine of the primitive Church, that the Lord Jesus Christ, the promised King of Israel, and his risen, changed, and glorified saints will reign personally on the earth during “the thousand years” spoken of in Rev. xx. 4–6.* It is derived from the Latin word “*mille*,” which signifies *a thousand*, or rather from “*millenarius*,” which is itself a derivative of “*mille*,” and occurs in the writings of St. Augustin; (See Leverett’s *Latin Lexicon*.) The word “*Millenarian*” is synonymous in Ecclesiastical history with the word “*Chil- iast*,” which, in Brande’s valuable *Encyclopædia*, is thus defined;—“*Chil- iasts*.—In Eccl. Hist. believers in the second advent of Christ to reign a thousand years on earth.”—Harper’s ed. New York, 1843; p. 224.

† We are here speaking of created intelligences. We do not mean either to affirm or deny any thing with regard to his being seen at this time by *evil spirits*—Satan, the “*Prince of the power of the air*,” and his rebellious allies,

his saints. We read in the prophecy of Enoch, as quoted by St. Jude, "Behold, the Lord cometh with ten thousand (myriads, Gr.) of his saints, to execute judgment," etc. Jude 14, 15. In Zech. xiv. 5, "*the Lord my God shall come, and all the saints with thee.*" In Paul to the Thessalonians we read of "*the coming of our Lord Jesus Christ with all his saints,*" (1 Thess. iii. 13,) and that he "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe," 2 Thes. i. 7-10. To the same effect in the Revelation of St. John, i. 7: "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, (*i. e.* the Jewish nation): and all kindreds of the earth shall wail because of him." And to this agree the words of our Savior, when he wept over Jerusalem, "Behold, your house is left unto you desolate." "They were still to have a house, but that house would be desolate; Judea would be theirs, but themselves exiles from its provinces." (Melvill.) "For I say unto you, that ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord," (Matt. xxiii. 38, 39.) Was this advent at the destruction of Jerusalem? By no means. For then the Jewish nation, instead of looking with penitential sorrow on him whom they had pierced, and acknowledging him as the Messiah, *the coming one* in the name of the Lord, were more obdurate than ever, and all the kindreds of the earth, instead of wailing because of him, were making merry in their hearts, and rejoicing in their iniquities.\*

\* See McNeile's Lectures on the Jews, and his Sermons on the Second Advent.

They have been doing so from that day to the present. Or is this advent at *death*, which some persons speak of as the coming of the Son of Man? We have only to ask, in reply, does he then, *i. e.* at the death of each individual, come in the clouds with power and great glory, and send out his angels to gather in his elect from the four corners of the earth? By no means. These passages, when fairly interpreted, refer only to his coming in the last great day, when as Daniel says, he shall judge and reign over the whole earth, for to him and to his saints shall be given the kingdom and dominion, and the greatness of the kingdom *under* the whole heaven." (Dan. vii. 14, 27.) To this period we refer the 149th Psalm, in which the saints, *i. e.* the risen, changed and glorified saints, are represented as employed to execute vengeance on the wicked. "Let the high praises of God be in their mouth, and a two-edged sword in their hand, *to execute vengeance* upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; *to execute upon them the judgment written:* THIS HONOR HAVE ALL HIS SAINTS. Praise ye the Lord." (Ps. cxlix. 6—9: Rev. xix. 11—16.) St. Paul says, it is a righteous thing for God to recompense rest to the troubled saints, and tribulation to their wicked persecutors. (2 Thess. i. 6, 7.) And when it becomes a righteous thing for God to do this, it will be righteous for the saints *to rejoice* that he does it. So perfectly will their hearts be in unison with his, that as they have sympathized with Messiah in his sufferings, so shall they share with him in his triumphs. In the language of the Psalmist, as recorded in Ps. lviii. 10, "*the righteous shall REJOICE when he seeth the vengeance:* he shall wash his feet in the blood of the wicked." And if you ask where is the scene of these judgments, the next verse informs us: it is 'not in some unknown, untried quarter of the creation, but the very globe on which we

live: "So that a man shall say, Verily there is a reward for the righteous: verily HE is a God that judgeth *in the earth*," Ps. lvi. 11.\* From these passages it would appear, that there are two aspects or manifestations in the second advent of Christ. At first he appears to his expecting disciples—those who love and look for his appearing—and then after the dead in Christ are raised and the living saints changed,† he comes with all his holy ones, and *every eye shall see him*. (Rev. i. 7: Zech. xii. 10—14.)

But without enlarging further on this part of the subject, we have said enough we think to establish the position, that at some future period, CHRIST WILL RETURN IN PERSON TO THIS EARTH, *in the visible glories of his humanity*. Then will be fulfilled the promise to Daniel: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot *at the end of the days*," Dan. xii. 13. Then will be realized the expectation of Job: "I know that MY REDEEMER liveth, and that HE SHALL STAND IN THE LATTER DAY UPON THE EARTH: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. (Job xix. 25—27.)

There are many, however, who believe in a second personal advent of the Messiah, but who think it will not take place till after the millennium, that is, till after the expiration of a thousand years of purity and peace.‡

II. We proceed therefore to inquire not only how, but WHEN will the Messiah return?

\* See Part II. Lectures IV. and VII. and McNeile on the Second Advent, Sermon V.

† See Part II. Lecture III. on the First Resurrection.

‡ For an overwhelming refutation of the commonly received views of a mere spiritual millennium, see Anderson, Begg, Bickersteth, Brooks, Cox, Cunningham, Duffield, Henshaw, McNeile, and other writers, both in this country and in Great Britain.



As to the *precise* time of this event, we know "neither the day nor the hour:" but we shall endeavor to show that it is *pre-millennial*—in other words, that it takes place near the beginning of the millennium, and not at its close.

This view of the subject, as we shall prove in a future lecture,\* was maintained in the first and purest ages of Christianity by the primitive Fathers. In the Church of England, at the present day, it is powerfully advocated by some of her most learned and evangelical divines—men whose names are familiar to you all—such as Melvill, McNeile, Noel, Bickersteth and others of the same stamp. I state this fact not in the way of argument, but merely to show, that we are not advocating any novel and strange doctrine, but simply returning to the good old paths which were trod by saints and martyrs during the first three centuries. Our opponents, as we have already hinted, generally admit that at some period or other, there will be a second personal advent of the Messiah; but they maintain that it will be subsequent and not previous to that period of the church's prosperity, commonly called the millennium. We turn therefore to those passages which speak of the second advent, and show from the context, that it is not only personal, but *pre-millennial*.

But to proceed with the argument. Whatever be meant by the conversion of the Jews, and their restoration to the land of their fathers—whether it be as some contend, a mere conversion to Christianity, or whether it be also, as I shall hereafter attempt to show, a literal return to the land of Palestine,† it is universally acknowledged, that this event is pre-millennial.

But immediately connected with the restoration of the Jewish nation, and their re-establishment in the land of Palestine, is the second coming of our Lord. The two

\* Part II. Lecture VII.

† See Part II. Lecture II.

events are cotemporaneous or nearly so.\* If therefore *the one* is *pre-millennial* so also must be *the other*. But let us recur to some of these predictions.

Our Savior, in a passage already cited, when he wept over Jerusalem, gave vent to his feelings in this pathetic exclamation: "Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye (that is, you as a nation) shall say, Blessed is he that cometh (or blessed is the COMING ONE) in the name of the Lord. The second advent of Messiah, therefore, will be about the same time with the conversion of the Jews, and consequently must be pre-millennial.

We learn from a comparison of the 21st chapter of St. Luke with the 24th of St. Matthew, that the Jews were to be led away captive into all nations, and that Jerusalem was to be trodden under foot by the Gentiles, till the times of the Gentiles were fulfilled—that is, the times of Gentile domination and oppression—at the close of which the kingdom of Messiah is to be set up on the wreck of these human sovereignties, (i. e. the Gentile kingdoms mentioned in the 2d and 7th chapters of Daniel.) At the end of their dispersion, as we learn from St. Matthew and also from Daniel and Jeremiah, there is to be a season of unparalleled tribulation, and IMMEDIATELY AFTER THIS TRIBULATION, Matthew tells us that the Son of man is to appear in the clouds of heaven with power and great glory. (See

\* The time of unparalleled trouble (Jer. xxx. 7, and Dan. xii. 1,) is cotemporaneous with the first resurrection, (Dan. xii. 1, 2) and consequently cotemporaneous also with the coming of Christ. (1 Thess. iv. 14-17: 1 Thess. iii. 13: Zech. xiv. 5.) Again: this time of unparalleled trouble to the Jewish people is after the return at least of a part of the nation to their own land, and previous to the millennium, for it is at the destruction of their great enemy (Dan. xi. 45: Zech. xiv. 1, 2, 3.) The coming, therefore, of the *Lord Jesus Christ* at this crisis for the *deliverance* of the Jews (Zech. xiv. 5, and 1 Thes. iii. 13) is also pre-millennial

Luke xxi. 24: Matt. xxiv. 29: Matt. xxiv. 21: Dan. xii. 1: Jer. xxx. 7, 8. And here let me remark, how idle it is, to refer this coming of our Lord Jesus Christ to the destruction of Jerusalem by the Roman army under Titus, for at the siege of Jerusalem by Titus, it was not on the Romans, but on the Jews that destruction was poured out almost to extermination, whereas *at the siege mentioned in Zechariah*, as cotemporaneous with the coming of the Lord and all his saints, it is *not on the Jews, but on their enemies* chiefly that the vengeance is inflicted, and after that the Jewish nation are to dwell safely in the city. "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." (Zech. xii. 8.) "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the people shall go forth into captivity; and *the residue of the people shall not be cut off from the city*. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives"—"and the Lord my God shall come and all the saints with thee." (Zech. xiv. 1-5.) "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." (Zech. xii. 9.) "And men shall dwell in it, and there shall be no more utter destruction; but *Jerusalem shall be safely inhabited*." (Zech. xiv. 11.) "And THE LORD shall be KING OVER ALL THE EARTH: IN THAT DAY shall there be ONE LORD, and HIS NAME ONE." (Zech. xiv. 9.) Again; previous to the coming of the Son of man, the Jews were to fall by the edge of the sword, and to be led captive among all nations, and this dispersion was to continue till the times of the Gentiles were fulfilled,—times which are not

quite fulfilled even now,—and then the Son of man was to appear. But if he is to appear immediately after, or as some understand it, in the latter part, the last climax of the tribulation already referred to, then his coming is evidently pre-millennial.

But we must here notice an objection which to some minds presents a serious difficulty. Our Savior in speaking of these subjects observed—“Verily I say unto you, this generation shall not pass away, till all be fulfilled.” (Luke xxi. 32.) By the expression “*this generation*” some understand the men who were then living, and when our Savior said, this generation shall not pass away till all be fulfilled, they think he meant that all the events predicted in that connexion should come to pass during the life-time of the men who were then upon the earth. But this interpretation is evidently incorrect, for some of these events have *not even yet*, come to pass. Jerusalem is *STILL* trodden under foot by the Gentiles, and of course these times of the Gentiles are not yet fulfilled. The whole difficulty arises from a misunderstanding of the Greek word *genea*, here translated “generation.” The same word occurs in the Epistle to the Phillippians, the second chapter and the fifteenth verse. Our translators have there rendered it by the word “*nation*”—“a crooked and perverse nation,” &c. It properly signifies, *a race of men*, and the true meaning of the passage is perhaps something like this,—that the Jews were to continue as a nation; that is, a distinct race of men during the fulfilment of these events. Verily I say unto you, this race or nation of the Jews shall not pass away,—they shall still continue in existence, till all be fulfilled. There is a peculiar propriety in the selection of the language employed. The ordinary word in Greek for nation is not *genea*, but *ethnos*. Now although in a certain sense the Jews were not to exist as an *ethnos*, a nation, that is a body politic—for

they were to be scattered among all the nations—yet they were to exist as a *genea*, a distinct and isolated set of men; and such has been the fact for ages. For although there is scarcely a foot of ground on the habitable globe, which has not been trodden by the Jews, with some few exceptions they have not intermingled with the surrounding people, but have everywhere preserved their own individuality.\*

I must here notice also another passage which has occasioned some difficulty. It is to be found in the 16th chapter of Matthew, at the 28th verse. “Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.” *This* passage has been referred by some to the destruction of Jerusalem by Titus and the Romans. But the context clearly shews, that such an interpretation is inadmissible. The verse immediately preceding reads thus:—“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man ACCORDING TO HIS WORKS. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.” Is there anything in the context to designate this as taking place at the destruction of Jerusalem by the Roman army? Did the Son of man *then* come in the glory of his Father and of his holy angels, to give to every man according to his works? Was the kingdom of Christ *then* established? Or was a representation of it *then* exhibited to the eyes of any of the beholders? Assuredly not. The clue to the correct interpretation is to be found at the commencement

\* See a further explanation of this word “*generation*” in Bickersteth’s Practical Guide, chap. vii. p. 80. Some think it means that there will be an infidel and ungodly race of men on the earth, till all these things be done. Others think it means that *that* generation which should see *the signs* mentioned by our Lord should also see *his coming*.



of the next chapter. And let me here say, that the present division of the Bible into chapters and verses, though convenient for the sake of reference, is of no inspired authority. It is of quite modern origin, and in some places is so injudiciously made, as to obscure the sense. Such is the case in the passage before us. The last verse of the 16th chapter must be read in connection with the first verse of the 17th,—“Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom;” and then immediately follows a representation of this visible kingdom to certain of the disciples:—“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.” Now here is a complete miniature representation of the kingdom of Jesus Christ. There is our Lord and Savior, in the splendors of his humanity, who is to be the king over all the earth. There are Moses and Elias, the one representing the saints who have been sleeping in Jesus, and the other representing those who are caught up to meet him in the air;—both of which classes, when clothed with their glorified bodies, are to reign with Christ Jesus. There are also Peter, James, and John, representing those who in the flesh will be living on the earth during the millennium; in other words, those over whom Christ and his glorified saints are to reign. To this event,

viz: the transfiguration of our Lord, Peter refers in the first chapter of his second epistle (v. 16,) when he says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty," &c. Thus agreeably to the promise contained in the last verse of the 16th chapter of Matthew, there were some who in that day did not taste of death, till they saw the Son of man coming in his kingdom,—in other words till they saw a complete representation of the glorious reign of our Lord Jesus Christ,—the king, the princes, and the subjects. (See 2 Pet. i. 16–18.)

There is a third passage, which in this connection, it may be well to examine for a moment. You will find it in the 23d verse of the 10th chapter of Matthew. "But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come." The Greek word *telesete*, here translated "*gone over*," as you will perceive from the margin of your Bibles, literally signifies to *end* or *finish*, and the true meaning of the verse appears to be this,—Ye shall not have finished the cities of Israel, that is, ye shall not have completed and perfected their reformation, till the Son of man be come.\* In other words, the second advent of the Messiah would find this work still unfinished,—a fact fully declared in other passages of Scripture.

But to return from these digressions to the line of our argument.

St. Peter, in his sermon as recorded in the third chapter of the Acts of the Apostles, (See Acts iii. 16–21,) speaks thus:—"And he shall send Jesus Christ which

\* See Sirr on the First Resurrection, pp. 61, 62;—and Bickersteth's Practical guide to the prophecies, p. 50, Note. Philadelphia ed. 1841.

before was preached unto you. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Now here are several facts: one is that Christ had ascended into heaven,—another is that he was to remain there UNTIL the times of restitution of all things,—that is, the glorious times spoken of by the prophets, when fierce judgments were to be poured out upon the wicked, and their proud prosperity to cease, and deliverance and triumph awarded to the people of God, the knowledge of the Lord filling the earth, as the waters cover the seas. St. Peter says, that Christ was to remain in the heavens up to this period, called the times of restitution, and then he was to return. Surely this is something more than a mere out-pouring of the Holy Spirit, as many contend.

To the same effect St. Paul says in the eleventh chapter of the Epistle to the Romans, (Rom. xi. 25—27): "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness is in part happened to Israel until the fulness of the Gentiles be come in, (*i. e.* the fulness of the times of Gentile domination.) And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Here again the restoration and conversion of the Jewish nation are connected with the time of Messiah's appearance.

Thus also we read in the twenty-first chapter of Ezekiel, (Ezek. xxi. 25—27): "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, UNTIL HE COME (*i. e.*

until the coming of Christ,) whose right it is; and I will give it him."

Here again are connected together the deliverance of the Jews from their Gentile oppressors, and the coming of the Messiah to whom, instead of to these usurpers, the kingdom as a matter of right belongs.

We might here rest the evidence for the personal and pre-millennial coming of our Lord; but of such overwhelming importance is the fact, that we must ask the favor of your attention for a few moments longer.

We have argued this fact from the predictions which are made in connection with the restoration of the Jews; it is evident also from what is said respecting the destruction of Antichrist.

We learn from the prophecies of Daniel and St. John, that the destruction of Antichrist will be previous and preparatory to the age of millennial blessedness. But this destruction St. Paul informs us will be effected by the glorious appearance—the personal presence and coming of our Lord Jesus Christ. "Then shall that wicked be revealed, says the Apostle, in his second Epistle to the Thessalonians, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. ii. 8.) The word *epiphaneia* here translated *brightness*, is particularly applied by the Greek writers to *the appearance of some deity*.\* It is elsewhere translated *appearing*, as in 2 Tim. iv. 1: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing* and his kingdom." In the passage before us, it evidently refers to the appearance of Christ in person, when he returns in his glory. Now as *the destruction of the "MAN OF SIN" is pre-millennial*, and is effected by THE PERSONAL COMING

of our Lord Jesus Christ, it follows that this coming of Christ is also *pre-millennial*. The two events are contemporaneous; if therefore *the one* is *pre-millennial*, so also must be *the other*.

The only evasion of this argument is, to say that the coming here spoken of is a figurative, and not a personal coming. Now it is a settled principle of interpretation, that words are to be taken in their literal and primary import, unless there be some warrant\* to give them a *secondary* or *figurative* import. Where then is the warrant in the case before us? The context clearly shows, that St. Paul referred to *a literal and personal advent* of the Lord Jesus. In his first Epistle to the Thessalonians, he had treated largely of this fact, and had mentioned it in connection with the resurrection of those who had been sleeping in Jesus, and the transformation of those who should then be caught up alive to meet the Lord in the air. The Thessalonians, it seems, had become impressed with the idea that the coming of Christ would *immediately* take place,† and to correct this misapprehension St. Paul wrote to them his second epistle.‡ Now in writing this epistle with reference to this particular point, would St. Paul mean a figurative or spiritual coming, or would he not rather mean *the personal coming* of which he had already spoken in the previous epistle, and respecting which they had adopted erroneous views? || Evidently the latter. It was therefore a personal coming of the

\* See this principle applied to the doctrine of the First Resurrection, Part II, Lecture III.

† Such appears to be the meaning of the word *enesteken* in 2 Thess. ii. 2, the English expression "*at hand*," by which our translators have rendered it, does not come up to the force of the original.

‡ 2 Thess. ii. 1-8: cf. Luke xix. 11, 12, where our Lord corrects a similar misapprehension. See Part II, Lecture V.

|| See Duffield on the Prophecies.



Lord Jesus Christ in power and glory, to which St. Paul referred: and hence the force of our argument remains unimpaired.

Daniel also in the seventh chapter of his prophecy represents the destruction of Antichrist, and the personal coming of the Messiah to establish his kingdom, as being cotemporaneous.

Again; in the Revelation of St. John, we read of seven vials of wrath, that were to be poured out on the earth, previous to the thousand years of purity and peace: and as we are informed in the 16th chapter of this book, (See Rev. xvi. 12-17,) it is between the pouring out of the sixth and seventh vials, or at least before the seventh vial is fully emptied, that Messiah makes his appearance. "Behold I come as a thief," &c. This is the parenthetical warning given between the pouring out of these two vials. Of course as the vials are all poured out previous and preparatory to the millennium, and as the coming of the Son of man is between the last two vials, that is before the seventh vial is entirely poured out, this coming is also pre-millennial.

From the 14th and 19th chapters of Revelation, we learn, that at the end of the age, or gospel dispensation, the harvest of the earth is reaped, then follow the vintage and the treading of the wine-press by the Son of man who comes as a terrible avenger, and then succeeds the blessed reign of Christ and his glorified saints.

Now compare with this the parable of the tares and the wheat, as recorded in the 13th chapter of Matthew. From this parable we learn that during the whole gospel dispensation, the Church will be filled with tares and wheat, that is with hypocrites and true believers:—the declaration is, "Let both grow together UNTIL the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them;

but gather the wheat into my barn." (Matt. xiii. 30.) Turn to the explanation of the parable, as given by our Savior, (vv. 38, 39, 40.) "The field," says he, "is the earth;"—"the harvest is the end of the world;"—or, as the passage ought to be rendered, for the words are not the same in the original,—“the field is the world;”—“the harvest is the end” or completion “of THE AGE;”—“the reapers are the angels. As therefore the tares are gathered, and burned in the fire: so shall it be in the end” or at the completion “of THIS AGE,” (*sunteleia tou aionos toutou*,—See the Greek) that is, at the winding up of this gospel age or dispensation, which is only preparatory to the *millennial* dispensation, or “*the age to come*,” and is in many respects very different from it. “The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing, and gnashing of teeth. THEN shall the righteous shine forth as the sun, in the kingdom of their Father,” (vv. 41, 42, 43.) Here we are plainly told, that up to the time when the Son of man reaps the harvest of the earth, the world is full of tares as well as wheat. Of course there is no spiritual millennium in the absence of the bridegroom,—no age of purity and peace previous to the coming of the Son of man;—the description of that age being very different from the state of the world, as exhibited in the parable of the tares: for according to that parable, *the world continues in a state of wickedness UP TO THE TIME of Messiah’s appearance.* Let no one then look for the Millennium, previous to the harvest. Till the earth is reaped at the personal coming of Messiah, there will be an abundance of tares. Both are to grow together UNTIL THE HARVEST. *It is in vain to look for a pure Church, previous to the advent of our Lord Jesus Christ.*

Corresponding to this, are the statements of our Lord, in his celebrated prophecies recorded in the 17th chapter of Luke, and the 24th of Matthew. He compares the aspect of the world at his second coming, to its condition during the time of Noah and of Lot. "When the Son of man cometh, shall he find faith on the earth," (Luke xviii. 8,) was the question emphatically put by our Savior. It appears from this, that the great mass of mankind will have but very little faith in the declarations of the Bible, respecting the second advent of our Lord. For "as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be, in the day when the Son of man is revealed." (Luke xvii. 26-30.)

Some endeavor to evade this argument by referring these descriptions to the final apostacy mentioned in the 20th chapter of the Book of Revelation. In reply to this evasion I remark, that the passage in Revelation "does not describe such a state as that of the world in the days of Noah and Lot, a state of planting, and building, marrying, and giving in marriage; or as it is described in the Epistle to the Thessalonians, a state of fancied peace,\* and safety, and carelessness about God; but on the contrary, a state of conflict just commenced, which is soon put an end to by the immediate power of God." (McNeile on the second

\* The battle of Armageddon takes place after the rapture in the air of the living, glorified saints, (See Part II. Lecture IV.) The battle in Rev. xx. 8,9, is not the battle of Armageddon; for the battle of Armageddon is pre-millennial, though subsequent, it would seem, to the first resurrection.

advent, p. 41.) How awful my brethren will be the state of the world, at the coming of our Lord! How awful is it, *at this very time!* There is the same indifference,—the same practical infidelity,—the same neglect of God,—the same thoughtless pursuit of pleasure,—the same disgusting sensuality,—the same cold-blooded wickedness, as in the days of Noah and of Lot. Watch and pray, for in such an hour as ye think not, the Son of man cometh.

And this reminds me of my last argument for the pre-millennial return of Christ; and that is the constant admonitions of Scripture to wait and watch for this event. The believers of the apostolic age did not know, but that it might take place during their lifetime: and hence as they knew “neither the day nor the hour” they kept their lamps trimmed and burning, in order to be ready to welcome the Bridegroom. But if the coming of Christ is not to take place till after the millennium, it must still be at least a thousand years off: and how could they, or how can we be expecting, and watching and waiting for that which we know to be distant a thousand years? The coming of the Messiah therefore must be *BEFORE* the millennium and *not after* it.\* Watch and pray, for ye know not at *WHAT* hour your Lord doth come.

\* Those who deny the personal and pre-millennial advent of Messiah, maintain, that previous to the coming of Christ, there will be a thousand years of purity, holiness, and peace, commonly called the millennium. Now after several thousand years of wickedness, bloodshed, and all manner of cruelty, such a blessed period as the millennium just before the advent of our Savior, must have proved a very “notable sign”† of his approach. How

† Begg. See also Bickersteth’s Practical Guide, chapter V. pp. 53, 54; and chapter VI. pp. 63–69. Some few however maintain, that the millennium commenced early in the fourth century, and of course is now past. It *was* a millennium indeed! Truly a most enlightened age of purity, holiness and truth, during the corruptions of the dark ages!! The people then were no doubt “ALL RIGHTEOUS”!!! (See Is. lx. 21.) This reminds us of the remark of Cicero, that “*nothing is so absurd, but that some one of the philosophers has said it.*”

To the sinner, I would say, Repent and prepare to meet thy God; for the hour of his judgments is at hand. The season of thy probation is nearly ended, and if you submit not to the righteousness of Christ, you will soon be ruled with a rod of iron, and dashed in pieces like a potter's vessel. (Ps. ii. 9; Rev. ii. 26, 27; Ps. cxlix. 7-9.)

To the careless and thoughtless professor,—Beware lest you have the portion of the foolish virgins, and be excluded from the marriage feast.

But to the Christian who is standing on the watch-tower, anxiously expecting the return of his absent king,—Rejoice and be exceeding glad, for deliverance is near. The tempest for a while may beat around thy head. You may sometimes ask with fearful solicitude,—How long Lord, how long, shall the enemy triumph,—how long shall thy saints be the scorn of an ungodly world? Blessed be the name of the Lord, the Son of man shall soon appear as thine avenger, in the day when he cometh to shake terribly the earth. “Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts [God manifest in the flesh] shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.” (Is. xxiv. 23.)

Dear brethren, be not discouraged;—this short delay will exercise “faith, and hope and patience; and what better thing can be done for us than the strengthening [of] those

happens it then, in mentioning the various signs of this event, so conspicuous a token should have been omitted? The truth is, instead of any such period previous to the advent of Messiah, the Scriptures inform us that the last days shall be emphatically DAYS OF WICKEDNESS;—“PERILOUS TIMES shall come,” (2 Tim. iii. 1,)—“SCOFFERS shall abound, saying, *where is the promise of his coming*”—(2 Pet. iii. 3, 4;) and “THE MAN OF SIN” (2 Thess. ii. 3,) to whom Satan gives a tremendous power (Rev. xiii. 13) is destroyed only by the glorious epiphany of the Lord's presence, (2 Thess. ii. 8) that is by the Lord in person when he cometh in his glory.—See another argument for the pre-millennial advent, derived from a comparison of 2 Pet. iii. with Is. lxx., in Part II. Lecture IV.



graces to whose growth shall be proportioned the splendors of our immortality." (Melvill.) "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint," (Is. xl. 31.) "The Lord is a God of judgment; blessed are all they that wait for him." (Is. xxx. 18.) "And if the time seem long," says an eminent living writer,\* "if the time seem long, and worn down with affliction and wearied with toil, ye feel impatient for the moment of full emancipation,—remember ye, and let the remembrance check every murmur,—that God leaves you upon earth, in order that advancing in holiness, you may secure to yourselves a higher grade amongst the children of *the first resurrection*. Strive ye therefore, to "let patience have her perfect work." (James i. 4.) It is "yet a little while, and he that shall come will come. (Hebr. x. 37.) Be ye not disheartened; for "the night is far spent, the day is at hand. (Rev. xiii. 12.) As yet there has been no day to this creation, since rebellion wove the sackcloth into the overhead canopy. But the day comes onward. There is that edge of gold on the snow-mountains of a long-darkened world, which marks the ascending of the sun in his strength. "Watchman, what of the night?—Watchman, what of the night? The watchman said, the morning cometh, and also the night." (Is. xxi. 11, 12.) Strange, that morning and night should come hand in hand. But the morning to the righteous, as bringing salvation, shall be the night to the wicked, as bringing destruction. On then, still on, lest the morning break, ere hoping and waiting have wrought their intent. Who will sleep, when as he slumbers, bright things glide by, which if wakeful he might have added to his portion? Who will put off the armor, when by stemming the battle-tide, he may gather, every instant, spoil

\* Rev. H. Melvill.

and trophies for eternity? Who will tamper with carnal indulgencies, when for the poor enjoyment of a second, he must barter some ever-during privilege? Wrestle, strive, fight, as men who "know that your labor is not in vain in the Lord." (1 Cor. xv. 58.) Ye cannot indeed merit advancement. What is called reward, will be the reward of nothing but God's work within you, and therefore be a gift most royal and gratuitous. But whilst there is the strongest instituted connection between attainment here and enjoyment hereafter, we need not pause upon terms, but may summon you to holiness by the certainties of happiness. The Judge of mankind cometh, bringing with him rewards all wonderfully glorious; but nevertheless, "one star differeth from another star in glory." (1 Cor. xv. 41.) O God, it were an overwhelming mercy, and a magnificent portion, if we should obtain the least; but since thou dost invite, yea command us to "strive for masteries," we will struggle—thy grace being our strength—for the higher and more beautiful.\*

\* See Melvill's Sermons, vol. I. pp. 224, 225. New York ed. 1839.

## LECTURE II.

### THE RESTORATION AND CONVERSION OF THE JEWS.

"THUS SAITH THE LORD GOD: BEHOLD, I WILL TAKE THE CHILDREN OF ISRAEL FROM AMONG THE HEATHEN, WHITHER THEY BE GONE, AND WILL GATHER THEM ON EVERY SIDE, AND BRING THEM INTO THEIR OWN LAND: AND I WILL MAKE THEM ONE NATION IN THE LAND UPON THE MOUNTAINS OF ISRAEL; AND ONE KING SHALL BE KING TO THEM ALL: AND THEY SHALL BE NO MORE TWO NATIONS, NEITHER SHALL THEY BE DIVIDED INTO TWO KINGDOMS ANY MORE AT ALL. NEITHER SHALL THEY DEFILE THEMSELVES ANYMORE WITH THEIR IDOLS, NOR WITH THEIR DETESTABLE THINGS, NOR WITH ANY OF THEIR TRANSGRESSIONS: BUT I WILL SAVE THEM OUT OF ALL THEIR DWELLING PLACES, WHEREIN THEY HAVE SINNED, AND WILL CLEANSE THEM. SO SHALL THEY BE MY PEOPLE, AND I WILL BE THEIR GOD."—Ez. xxxvii. 21, 22, 23.

Introduction.—The dispersion of the Jews has been literal, so also will be their restoration.—Two grand epochs in the return of the Jews.—Note—Mr. Begg's view respecting Egypt, as the place of our Lord's return at the second advent.—Zech. xiv. 1, 2, 3, cannot refer to the siege of Jerusalem by Titus and the Romans.—The small remnant of the nations that escapes the vengeance converted and employed to bring in the rest of the Jews: Is. lxvi. 15, 16, 19, 20, 21, 22: Jer. iii. 17, 18, referred to this era: Jer. xxx. 18, and Zech. xiv. 16-19.—The conversion of the Jews.—Conclusion—Appeal to the descendants of Abraham.—Note, containing extracts on the subject of the Jews.

More than three thousand years ago, it was foretold by Moses, that the Jewish people should be scattered into all lands, and should be an astonishment, a proverb, and a by-word among all the nations, whither the Lord should lead them. (Deut. xxviii. 37, 64.) This has for many ages been a matter of common history, and has been literally verified. The Jew has been literally scattered among all

people from one end of the earth to the other. But there is another part of the prophecy which has not yet been fulfilled. Before proceeding, however, to the examination of our text, let us notice some other passages which pertain to the same subject.

And the first passage to which I call your attention, you will find in the 4th and 5th verses of the 30th chapter of Deuteronomy. "If any of thine (*i. e.* of the Jewish people) be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land, which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers." And then follows a promise in the next verse, that the Lord will give them repentance. "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live." Now here, in the very same connection, and indeed in the very same sentence, two events are predicted—one is, their dispersion into all lands unto the outmost parts of heaven—and the other is, that from all these lands they shall be gathered to the land which was tenanted by their fathers. One of these predictions has been fulfilled to the very letter: the dispersion has been literal. On what principle of interpretation, then, can you assign a figurative import to the restoration? There is none. As the dispersion has been literal, so will be the restoration. They shall literally return from all the lands into which they have been scattered, and dwell safely in the land of Palestine. This view of the subject is confirmed by what we read in the prophecies of Jeremiah. Thus, in the 32d chapter, beginning at the 37th verse: "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them

again into this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me forever, for the good of them and their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul. For thus saith the Lord,"—mark these words, my hearers,—“thus saith the Lord, *Like* as I have brought all this great evil upon this people, *so* will I bring upon them all the good that I have promised them.” Well, the *evil* has been literal, therefore also agreeably to this statement of the Lord by his prophet, the *good* must also be literal: as there has been *a literal dispersion*, so will there be *a literal return*. In the 31st chapter we read to the same effect in the 27th and 28th verses: “Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that *like* as I have watched over them, to pluck up and to break down, and to throw down, and to destroy, and to afflict, *so* will I watch over them, to build and to plant, saith the Lord.” The first of these verses which we have just read to you, defies all attempts to spiritualize it. You are aware, that those who give these prophecies a figurative import, maintain that the restoration of the Jews to their own land is a mere incorporation into the Gentile church. To say nothing of the fact, that this opinion is plainly contradicted by St. Paul in the 11th chapter of his epistle to the Romans, it is directly at variance with the passage just quoted; for when were *the brute creation* ever admitted as *members of the Gentile church*? and yet the Lord, in speaking of the resto-



ration of the Jews, says, "I will sow the house of Israel and the house of Judah with the seed of man, and *with the seed of beast*;" that is, after the nation returns to the land of Palestine, there shall be a great increase both of men and animals. The whole of this 31st chapter of Jeremiah is well worthy of a most attentive perusal with reference to the present subject, but I have not time to enlarge upon it. In the 7th and 8th verses of the 23d chapter of Jeremiah, we read thus: "Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt; But the Lord liveth, which brought up, and which led the seed of the house of Israel out of *the north country*, and from *all countries* whither I had driven them; and they shall dwell in *their own land*." This passage strongly corroborates those which have been already cited: for the return of the Jewish nation from the north country, that is, the country in a northerly direction from Palestine—from the north country, and from all other countries into which they had been driven, is compared with the return from the land of Egypt. Was not this a literal return? The return therefore from all the countries among which they have been scattered, and which we believe will shortly take place, is also literal. The two branches of the Jewish nation are distinctly recognized by Isaiah as "the outcasts of Israel," and "the dispersed of Judah." Thus we read in the 11th and 12th verses of the eleventh chapter of his prophecy: "And it shall come to pass *in that day*, that the Lord shall set his hand again *the second time* to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And he shall set up an ensign for the nations, and shall assemble *the outcasts of Israel*,

and gather together *the dispersed of Judah*, from the four corners of the earth." The connection in which this passage stands, shows that it is to be fulfilled at the second coming of the Messiah: an event which, as we shall hereafter shew you, every thing in the providence of God indicates to be near at hand.

If these were the only passages pertaining to the subject, it would be perfectly manifest, that the Jewish nation is yet to be restored to the land of their fathers: but the passage selected for our text, is equally explicit, and perhaps more difficult to be evaded. You will observe, by reading this passage in the connection in which it stands, that the prophet is directed to take in his hand two sticks, representing the two great divisions of the Jewish nation, Israel and Judah—and he is directed to "join them one to another into one stick, and they shall become one in his hand." (Ez. xxxvii. 17.) This symbolical action is thus explained: "Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make *them* one stick, and they shall be one in thy hand. And the sticks whereon thou writest shall be in thy hand before their eyes. And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on *every side*, and bring them into *their own land*. And I will make them *one nation* in the land upon the mountains of Israel; and *and one king shall be king to them all*; and they shall be no more *two* nations, neither shall they be divided into two kingdoms any more at all." "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children forever: and my servant David shall be their

prince forever.” (Ez. xxxvii. 19—22, 25.) There is no dispute as to who is the person here designated by the term “*David*,” a word which in the Hebrew means “*the beloved*,” an appellation which in the New Testament is given to our Lord Jesus Christ.\* The Jews and all evangelical Christians are agreed that Messiah, who according to the flesh was of the house and lineage of king David, the son of Jesse, is the person here intended. The only difference of opinion on this part of the subject is, whether Christ is to reign *personally* as king of the Jews, or whether his reign is a mere spiritual one, and not *personal also*,—a point which we shall discuss in a future lecture. Most of those who deny the personal reign of Christ, endeavor to explain away this prophecy respecting the literal restoration of the Jews. Let us see with what success this can be done. If the prophecy, in speaking of the return of the Jews to the land of their fathers, does not refer to the ingathering of the nation in the latter days to the land of Palestine, it must refer either to their return from Babylon, or to their incorporation into the Gentile church. It cannot refer to the return from the Babylonish captivity, because *the ten tribes* were not then restored, and hence, according to this interpretation, no explanation is given of the symbolical sticks which the prophet was directed to hold in his hand.† It cannot refer to any incorporation into the Gentile church, for Ezekiel in the previous chapter, speaking of this same restoration, and the land to which they return, says: “I will multiply upon you *man and beast*; and they shall increase, and bring fruit: and I will settle you *after your*

\* See Part II. Lecture V.

† From Ezek. xxxvii. 19, compared with the remainder of the chapter, it appears that the tribe of *Joseph*, as well as the other tribes, will be restored to Palestine. There are some, however, at the present day, who advocate the strange idea, that *America* is the promised land for the tribe of Joseph!!

*old estates*, and will do better unto you, than at your beginnings: and ye shall know, that I am the Lord.” (Ez. xxxvi. 11.) Here the prophet says, that when restored to the land of their fathers, the Lord will settle *their old estates*, and will multiply upon them man and *beast*. Did they ever in olden time have *any estates in the Gentile church*? Did they ever have any *cities* there—for the prophet says also, that *the cities* shall be inhabited and the wastes builded. (Ez. xxxvi. 10.) Were there ever any of *the brute creation* in the church—for the prophet says also, that *in this land* to which they are to return, the Lord will multiply upon them both man and *beast*.\* It cannot therefore be the church to which the prophet refers, when he speaks of the land on the mountains of Israel, the land wherein Jacob and their fathers dwelt. He meant, and he could mean nothing else but the land of Palestine. This was the land of Abraham, Isaac, and Jacob—this was the land from which they had been scattered into all other lands, and this is the land to which they will soon be restored. It is evident therefore, according to any fair interpretation of the language of these prophecies, that the Jewish nation will be literally restored to the land of Palestine. There seem to be two grand epochs in their return. The great body of the nation appear not to be restored, till after the second personal advent of the Messiah; while a portion of the nation returns either previously to this event, or contemporaneously with it, or at least nearly so.† We learn from the

\* See McNeile on the “Prospects of the Jews.”

† Mr. Begg thinks that the first place of the Lord’s return at the second advent will be Egypt. (See Begg on the Prophecies, pp. 79, 80, New York ed. 1842.) If this be a correct interpretation of prophecy, it may be that Messiah will place himself at the head of a portion of the nation, and having conducted them to Jerusalem, afterwards take his station in the day of deliverance on the Mount of Olives. Mich. ii. 13, is well worthy of serious attention: “*The breaker is come up before them: they have broken up, and have*

prophecies of Zechariah, that after a portion of the Jewish people have returned to Jerusalem, they are attacked by a wicked confederacy—headed, we think, by the last personal Antichrist—and that just as they are on the point of destruction, the Lord, accompanied by the glorified saints, visibly interposes in their behalf, and turns the tide of battle. In a passage to which in our previous lecture we had occasion to refer for another purpose, Zechariah thus relates the event in the last chapter of his interesting prophecy: “Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather *all nations* against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and *the residue of the people shall not be cut off from the city.*” Now what siege of Jerusalem is here referred to? Is it the siege of Jerusalem by the Roman army under Titus? By no means. For “*all nations*” were not then gathered against Jerusalem—neither is it true, that on that occasion only half the people went into captivity, and *that* the residue were not cut off from the city; for they were all either driven from the city or destroyed. Again, at the siege by Titus and the Romans, as we have before remarked,† it was on the Jews themselves, and not

passed *through the gate*, and are gone out by it; and *their king* shall pass before them, and *the Lord* on the head of them.” Read also Ez. xx. 33–38, where it is said, that the Lord pleads with them face to face in the wilderness, and purges out the rebels. Mr. Begg, in support of his view that the Lord makes his appearance personally *in Egypt*, quotes Is. xix. 1–21. It may be difficult to settle all the details of the Jewish restoration, and the precise order of their occurrence, but of the general outline and the grand leading events, there can be no doubt. See Melvill’s Sermon on the ‘Dispersion and Restoration of the Jews,’ McNeile’s Lectures on the “Prospects of the Jews,” Brooks’ “Elements of Prophetic Interpretation,” and Begg’s View of the Prophecies. Bickersteth also has many excellent thoughts in his “Time to favor Zion,” and in his “Practical Guide to the Prophecies.”

† Part II. Lecture I.



on their enemies, that vengeance was chiefly poured out; whereas at the siege mentioned by Zechariah, these enemies are almost exterminated; for the prophet thus proceeds in his narrative: "Then," (*i. e.* after the taking of the city in the manner already mentioned) "then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle:" referring probably to the day of Egypt—the day when he overthrew Pharaoh and his hosts in the Red Sea—that terrible day which seems to have been a "grand type of this great crisis."\* (Ex. xiv. 13, 14, 23, 24.) "And his feet shall stand in that day upon the Mount of Olives," (Zech. xiv. 1—4) "and the Lord my God shall come, and all the saints with thee;"† (v. 5) the same event to which Paul refers in his first epistle to the Thessalonians, when he speaks of the coming of the Lord with all his saints. (1 Thess. iii. 13.) We gather from this and other prophecies, especially those of Isaiah, Ezekiel and Jeremiah, that in the great day of the Lord, those individuals of this Antichristian confederacy who remain in the flesh and escape the terrible vengeance of Messiah, when he gathers in the vintage, and treads the wine-press, are comparatively but few in number. This remnant however is represented, as being converted by these judgments of the Lord in connection with an extraordinary outpouring of the Holy Spirit; and then, as we read in the last chapter of Isaiah, this same remnant of the nations goes forth, and brings in the rest of the Jews from all places where they are scattered. It may perhaps be well to turn for a moment to this account. "For behold, the Lord will come with *fire*, and with his chariots like a *whirlwind*, to render his anger with fury, and his rebuke with *flames of fire*. For by *fire* and by *his sword* will the Lord plead with *all* flesh; and the slain of the Lord

\* Sirr on the First Resurrection, p. 140.

† "With *thee*." So it is in our version. The true reading, however, is said to be "with *him*." The meaning in either case is the same.

shall be *many*." (Is. lxvi. 15, 16.) "And I will set a sign among them, and I will send *those that escape* of them unto the nations to Tarshish,"\* etc. (v. 19) "and they shall declare my glory among the Gentiles," (v. 19) "and *they* shall bring *all* your brethren (*i. e.* all the rest of the Jews) for an offering unto the Lord, out of all nations, upon horses, and in chariots and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clear vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." (v. 20—22.)

To this era in the restoration of the Jewish nation, we should perhaps refer what is said in the 17th and 18th verses of the 3d chapter of Jeremiah. "At that time they shall call Jerusalem *the throne* of the Lord; and *all the nations* shall be gathered into it, to the name of the Lord to Jerusalem: neither shall they walk any more after the imaginations of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come *together* out of the land of the *North* to the land that I have given for an inheritance unto your fathers." That this is the literal Jerusalem, which it was foretold should be rebuilt on its ancient site, (see Jer. xxx. 18) is evident from what we read in the 16th, 17th, and 18th verses of the last chapter of Zechariah. It is impossible to explain away these verses. Let us recur to them. "And it shall come to pass, that every one *that is left* of all the nations which came against Jerusalem, shall even *go up from year to year* to worship *the King*, the Lord of Hosts, (*i. e.* God manifest in the flesh,) and to keep the feast of tabernacles." (Zech. xiv. 16.) Then what imme-

\* *Tarshish* is thought by some to be *England*.

diately follows shews, that the literal Jerusalem in the land of Palestine is meant, for a punishment is denounced on those families, that is nations of the earth, (for the application of the word "*family*" to the land of Egypt collectively, shews that it here means *nation*,) who do not comply with this duty, which in all probability is to be performed by delegation or representatives. However that may be, the punishment threatened clearly shows, that these events take place on the habitable earth. For those nations, who do not go up to Jerusalem, are to have no rain, and consequently to suffer from famine; and as to the family or nation of Egypt, who have no need of rain, their country being watered by the river Nile, a special judgment is awarded them, in case of disobedience: they are to be visited with the plague. But let us hear the prophet, in his own language. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King the Lord of Hosts, even upon them shall be *no rain*. And if the family of Egypt go not up, and come not, *that have no rain*, there shall be *the plague*, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." (Zech. xiv. 17—19.)

Thus the Jewish nation are to be restored to the land of their fathers, and not only restored, but converted. Their hardness and impenitence of heart are to be removed, and they are yet to believe in the promised Messiah. Among many passages which might be produced in proof of their conversion to the Christian faith, it will be sufficient for us to recite one or two from Zechariah, Ezekiel, and Zephaniah. Thus we read in the 36th chapter of Ezekiel: "For I will take you from among the heathen, and gather you *out of all countries*, and will bring you into *your own*

*land. Then (i. e. at the epoch of your return to the land of Palestine) then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.”* (Ez. xxxvii. 24–28.) Zechariah is, if possible, still more explicit. Thus we read in the 10th and 11th verses of the 12th chapter of his prophecy: “And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon *me whom they have pierced*, (and whom did they pierce but *the Lord Jesus Christ?*) and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem.” You will notice that this penitential sorrow for their rejection of the Savior takes place in *Jerusalem* after their return. At the beginning of the first epoch of their return, they seem to be mainly in an unconverted state. The similarity between this passage, and that in the first chapter of the Revelation of St. John, cannot fail to have struck you. “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: (*i. e. the Jewish nation, which pierced the Savior,*) and all kindreds of the earth shall bewail because of him.” (Rev. i. 7.)\*

\* Compare the Greek of the Septuagint Zech. xii. 14 with the Greek of Rev. i. 7. The same words *pasai hai phulai*, i. e. all the kindreds, families, or tribes, occur in both places.

But before the winding up of this subject of discourse, we must read to you the beautiful passage in the 3d chapter of Zephaniah: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: *the King of Israel, even the Lord, is in the midst of thee*: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thy hands be slack. *The Lord thy God in the midst of thee is mighty*; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time *I will undo all that afflict thee*: and I will save her that halteth, and gather her that was driven out; and *I will get them praise and fame in every land where they have been put to shame*. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." (Zeph. iii. 14—20.)

Such my brethren, is the grand event with which is connected all that is most glorious in Messiah's reign. The time will yet come, and we believe it to be near at hand, when the exiles shall be re-instated in the land of their fathers. From the north and from the south, from the east and from the west, the hills, and the vallies, and the plains shall send back the wanderers, and Messiah their king, "the Lord of Hosts" in the visible splendors of his humanity, shall then "reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Is. xxiv. 23.) Then shall ascend from every quarter of the regenerated earth the anthem-peal of ecstacy announcing that the kingdoms of this world have become the kingdoms of our



Lord and of his Christ. Who would not feel an interest in this most extraordinary people? Who would not sympathize with "the dispersed" and "the outcast?" I look to their past history, and I see among them an illustrious line of princes, poets, heroes, and statesmen. I look over the annals of modern nations, and I blush for Christendom, when I see that Turks and infidels have not been their only oppressors. We should never forget that we owe much to the Jews. Our "Redeemer was a Jew,—his apostles were Jews;"—to the Jews were committed the oracles of God,—and to this very day the Jews are a standing monument of the divine origin of the Bible. And when I think of the past, I cannot but look forward to the future. A glorious day is yet to dawn upon the Jewish people and upon the world. It is true that *that* day will be ushered in by a scene of unparalleled tribulation: but when the tempest is over, there will be a glorious jubilee to this afflicted creation. The Jews no longer persecuted and oppressed, shall become one nation on the mountains of Israel under Messiah their king, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Is. xi. 9.)

To the descendants of Abraham I would say—and I thank God, that in this dense multitude, there are many of them to-night within the sound of my voice,—

Men of Israel, go in and possess the land,\* the good

\* The following eloquent appeal to the Jews, founded on the recent events in the East, appeared in "*Der Orient*," a German newspaper, calling them to rally once more for the recovery of the long-lost land of their fathers. In relation to this land the appeal says:—

"We have a country, the inheritance of our fathers, finer, more fruitful, better situated for commerce, than many of the most celebrated portions of the globe. Environed by the deep-delled Taurus, the lively shores of the Euphrates, the lofty steppes of Arabia, and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedars of Lebanon, the source of a hundred rivulets and brooks, which spread

land of which I have spoken,—the “land from the river of Egypt unto the great river, the river Euphrates.” (See Gen. xv. 18.) To you it rightfully belongs. God promised it to Abraham and to his seed, for an everlasting possession. (cf. Gen. xv. 18, and Gen. xvii. 8.) At pres-

fruitfulness over shady dales, and confer wealth on the contented inhabitants: A glorious land! situate at the farthest extremity of the sea which connects three quarters of the globe, over which the Phœnicians, our brethren, sent their numerous fleets to the shores of Albion, and the rich coast of Lithuania, near to both Red Sea and Persian Gulf; the perpetual courses of the traffic of the world, on the way from Persia and India to the Caspian and Black Sea; the central country of the commerce between the east and the west.

People of Jehovah, raise yourself from your thousand years' slumber! Rally around leaders; have ready the will,—a Moses will not be wanting. The rights of nations will never grow old: take possession of the land of your fathers; build a third time the temple of Zion, greater and more magnificent than ever. Trust in the Lord who has led you safely through the vale of misery, thousands of years. He also will not forsake you in your last conflict.”—See the American Millenarian for August 1st, 1842. Vol. I. No. 6.

THE TEN LOST TRIBES.—Those who are searching for the ten tribes, will read with interest the following paragraph. It is taken from a German paper under the head of Leipsic:—

“After having seen, for some years past, merchants from Tiflis, Persia, and Armenia, among the visitors at our fair, we have had, for the first time, *two traders from Bucharia with shawls, which are there manufactured of the finest wool of the goats of Thibet and Cashmere, BY THE JEWISH FAMILIES, who form a third part of the population.*”—See a long and very able and interesting article on the ten lost tribes, in the “American Millenarian” for Jan. 2d, 1843. Vol. I. No. XIV.

The following is from the American Millenarian, New York, February 1st, 1843. Vol. I. No. XVI:—

“THE JEWS.—For several years an increasing desire has been manifested among Christians to acquaint themselves with the particulars of the present condition of the hitherto neglected descendants of Abraham, to examine with renewed interest and attention those portions of the Sacred Oracles which point to their future restoration and glory, to study the signs of the times in connection with the foreshadowings of prophecy, and to endeavor, in various forms of benevolent enterprise, to discharge a portion, at least, of that large debt of gratitude which the Gentile world has so long owed to that ancient and most peculiar people.

ent it is trodden under foot by the infidel usurper, but the period of his domination is nearly over, and the downfall of the Turk is the signal for Israel's return. At this very time there are thousands of your brethren on the continent

More recently, this interest has been concentrated and heightened, in a remarkable degree, by the nearly simultaneous occurrence of several important events directly affecting the condition and prospects of the Jewish nation, both within the limits of their ancient heritage, and in various other parts of the world where they have been so long dispersed.

The recent remarkable interposition of the government of Turkey in behalf of the Jewish subjects of that empire—the publication of the Imperial Firman vindicating their character from unmerited aspersions, and conceding to them an equality of rights and privileges never before enjoyed—the general cessation of persecutions against them in other countries where they have been long and cruelly oppressed—the peculiar favor with which the Jewish subjects of the British Empire have been recently regarded—the elevation of Jews to high official stations—the consecration of a Jew as a Christian Prelate, under the auspices of the most powerful kingdom of modern times—his installation as Bishop at Jerusalem—the co-operation of the great Christian powers of Europe in accomplishing that object—the continued and increased success of the London Society for Promoting Christianity amongst the Jews—the unusual interest recently manifested in their proceedings, and the unprecedented amount of contributions to their funds—the important movements among British and continental Jews in throwing off the yoke of the oral law—and the marked and increasing interest now obviously pervading the whole mass of that people in reference to their own temporal condition, and the prospect of their restoration to the land of their fathers—all these remarkable occurrences have combined to place the Jews in a position of peculiar prominence, and to draw upon them the eyes of the whole Christian world.

We find the following in a letter from Odessa, of the 25th ultimo :—" Our government seems to be seriously disposed to grant emancipation to the Jews, whose number in Russia, according to the late census, amounted to two millions two hundred thousand. The ministers of the interior and public instruction have charged Dr. Lilienthal, the grand Rabbi of Riga, with the mission of visiting the eighteen governments of the empire in which Jews reside, to collect all the necessary details of their condition, informing them that the only object of the government is to be enabled to furnish gratuitously all the means of giving the moral and intellectual education requir'd for raising them to the rank of the other citizens, without, in any manner, interfering with the free exercise of their religion. The Jews of our town are preparing to give Dr. Lilienthal a solemn reception, his arrival being looked for from day to day."

of Europe, especially in Russia and Poland, who are resolved to embrace the first favorable opportunity of going to Jerusalem, there to await with prayer and fasting the coming of the Messiah. And whether that be the first coming as *you* think, or the second as *we* believe, it is certain that he will shortly come. Yes my friends, Israel's God is about to appear for your deliverance. Jerusalem shall soon be rebuilt with more than its original splendor, and become the metropolis of the regenerated earth. The time is near, when Messiah shall sit on "the throne of his father David," and "reign over the house of Jacob forever." In God's name therefore I bid you go, and take possession of **THE PROMISED LAND.**

In connection with the above we are able to state that a converted Jew just arrived from Europe, assures us, that a most extraordinary sensation prevails among the Jews throughout Germany, Prussia, and other parts of the continent, in relation to some great event about to happen, which will restore them to their own land and their own land to them—that multitudes secretly believe that Jesus of Nazareth is the true Messiah, who will soon appear the second time for their deliverance, but dare not confess him openly for fear of their Rabbis—that many others are preparing to depart for the holy land, to await his coming by prayer and fasting. These movements of the Jewish mind probably indicate movements also of Divine Providence, which may astonish the nations of the earth, and show them that the time, the set time to favor Zion, has come."

## LECTURE III.

### THE FIRST RESURRECTION;

OR THE RESURRECTION OF THE SAINTS AT THE SECOND  
ADVENT.

“BLESSED AND HOLY IS HE THAT HATH PART IN THE FIRST RESURRECTION.”—Rev. xx. 6.

Introduction—a prevalent opinion noticed—design of the lecture to shew that there will be a literal resurrection of the bodies of the saints at least a thousand years before the final judgment of the wicked.—A principle of interpretation stated—absurdity of a different method exposed.—Examination of Rev. xx. 4-6: 1 Thess. iv. 13-18.—Note, the propriety of rejoicing at the prospect of our Lord’s return—1 Cor. xv. 22-24—McNeile’s explanation. Phil. iii. 11: John vi. 39, 40, 44, 54: Luke xx. 33-36: Luke xiv. 14.—The children of the first resurrection are the risen, changed, and glorified saints. The saints in the flesh live and beget children, and die, (Is. lxv. 17-25) but not so the saints of the first resurrection.—Note, an apprehension of some worthy people shown to be groundless.—Argument from the promise of the land to Abraham and his seed.—Stephen’s comment, Acts vii. 2-5.—The present Palestine is to be enlarged.—Our Savior’s argument with the Sadducees.—The doctrine of the first resurrection, the key which unlocks many difficult passages of Scripture.—An objection answered.—John v. 28, 29. Critical examination of Dan. xii. 2.—Reply to the question, who are partakers in the first resurrection.—Conclusion.

It is a prevalent opinion with many at the present day, that the resurrection of all the righteous will be simultaneous with that of all the wicked, or at least that the one will precede the other only by a very short time, perhaps a few hours. Whether this opinion is sanctioned by Scripture, we shall now proceed to examine.



In discoursing from the words of the text, we shall adhere to the natural and obvious divisions of its parts, and inquire what is the nature of the first resurrection, and who are the persons that partake of it.

What, then, is the nature of the first resurrection?—the resurrection spoken of in the text. Is it a mere figurative and symbolical resurrection—a resurrection from spiritual death to spiritual life? Or is it a literal resurrection of the body? We shall endeavor to show that it is literal, and not figurative: and in doing this, we shall adhere to the common sense principle of interpretation already laid down,\* *that words are to be taken in their literal and primary import, unless there be some warrant, either in the connexion and context, or in the known nature of the subject, to give them a secondary and figurative import.* If, for example, you were to assert in the same connexion, that God is a rock, and that God is a spirit—the known nature of the subject would clearly shew, that in one part of the sentence the language was literal, and in the other figurative. No man of common sense would hesitate for a moment as to the true interpretation. We are told, however, by grave and learned divines,† that when we interpret this 20th chapter of Revelation, we must give to all of the language a literal, or else we must give to all of it a figurative import: in other words that we must not interpret *one* part of the language literally and another part figuratively. Nothing can be more absurd

\* See Part II. Lecture I.

† See the Rev. Dr. Brownlee's attack on Millenarianism noticed in the "American Millenarian," No. 12, November 1st, 1842. In the 14th, 15th and 16th numbers, for January 2d and 16th, and February 1st, 1843, there is a complete refutation of Dr. B.'s views respecting "the personal reign."

I take great pleasure in embracing this opportunity to recommend this useful paper, to which I have already referred on p. 91, and which is now (Feb. 1843) so ably edited by the Rev. Isaac P. Labagh, 138 Fulton st. New York. Those who read it will see that *all Millenarians are not Millerites*.

than such a direction. Suppose that you interpret all the language literally: then you have Satan who is an immaterial and spiritual being bound with a literal and material chain, and sealed with a literal and material seal, and converted also into a literal dragon and serpent: you have also the immaterial and spiritual souls of men literally dying and living again, and what is more, literally sitting on material thrones. This indeed is sufficiently absurd. Suppose then, on the other hand, that you give to all the language a figurative import, and see if the difficulty is lessened. Then not only is the first resurrection figurative, but the second resurrection mentioned at the end of the chapter, when the dead, small and great, stand before God, is also figurative, and you not only have a figurative resurrection of figurative bodies standing before the great white throne, but the solemn realities of death, judgment, and eternity, and even Satan himself, are reduced to a mere figure!\* To say then that we must give to all of the language a literal, or else to all of it a figurative import, and not interpret part literally and part figuratively, is replete with absurdity. Such a principle of interpretation would make complete nonsense of almost any book, but especially of the Bible. The truth is, as we have already observed, we must adhere to the literal and primary import of words, unless there be some warrant to the contrary, and then we must give them a figurative import. We sometimes also, *in popular language*, predicate that of the complex whole which, *strictly and philosophically* speaking, is true only of one of its parts. In all such cases, the connexion and known nature of the subject, most determine the meaning. Thus, for example, in speaking of the complex being, man, we say that man is mortal, and again we say with equal truth, that man is immortal—the connexion and the

\* See the American Millenarian, for Nov 1, 1842.

known nature of the subject clearly showing, that strictly and philosophically we mean, in the one case to predicate mortality of the body, and in the other we mean to predicate immortality of the soul. Keeping, therefore, these principles of interpretation clearly in view, let us proceed to examine the passage before us. The sixth verse, which is the one selected for our text, is in immediate connexion with the fourth and fifth: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast," etc. The construction in the Greek shews, and such indeed is the general opinion of critical commentators that the word *psuchas* translated "*souls*," is understood in the middle of the sentence,\* and when the ellipsis is supplied, the passage will read thus: "I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and [the souls of them] which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." Two classes are here mentioned—one comprises the martyrs, those that were beheaded, etc.—the other comprises those who had not conformed to the abominations of Antichrist, or as St. John expresses it, who had not worshipped the beast, etc.: "and they lived and reigned with Christ a thousand years"—literally according to the most approved reading, "*the thousand years*"—that is, the thousand years spoken of in the previous part of the chapter, during which Satan, in the symbolical language of the prophet, is represented as bound with a chain. "They lived and reigned with Christ *the thousand years*;" and, as we learn from the song of the redeemed, this reign is on the earth—"and

\* See Eichhorn on the Apocalypse, vol. ii. pp. 285, 287, ed. Gottingæ, 1791

hast made us unto our God kings and priests, and *we shall reign on the earth.*" (Rev. v. 10.) "But the rest of the dead lived not again until the thousand years were finished." Here the dead are divided into two grand classes: the one class lives again during the thousand years, having a part in the first resurrection, but the other class, called "*the rest of the dead,*" live not again till after the thousand years are finished, having a part in the second resurrection, mentioned at the close of the chapter, when the dead, small and great, stand before God. The expression "*the rest of the dead,*" denotes a class who are spoken of by way of contrast with the martyrs, etc., and of course signifies *persons* and *not principles*; and as the resurrection of this class, which takes place at the end of the thousand years, is evidently literal—the resurrection of the other class, that is, *the first resurrection*, must be literal also. We maintain, according to the principle of interpretation already laid down, that the resurrection is in each case literal, and not figurative, and we ask, where is the warrant for giving any other import to the words? But let us examine the passage a little more minutely. "And I saw the souls, etc. and they lived and reigned, etc. but the rest of the dead lived not again. Now the expressions in the context such as "*the rest of the dead,*" "*lived,*" and "*lived not again,*" used in connexion with the word "*souls,*" clearly shew, that by this phraseology is meant persons: and when the prophet says that "the souls of them that were beheaded" "*lived and reigned,*" he means that those *persons*, who had been beheaded, lived again, and reigned with Christ, being raised from the dead, in the first resurrection. The word soul is frequently used in this sense in common conversation. Thus, in speaking of a shipwreck we say, every *soul* on board perished, meaning every *person*. The word is frequently used in this sense by the sacred writers. Out of a multitude

of passages which might be selected, we shall detain you by referring only to one or two. Thus in Gen. xlv. 26, 27, we read: "All the *souls* that came with Jacob into Egypt, *which came out of his loins*, besides Jacob's son's wives, all the souls were threescore and six; and the sons of Joseph which were born him in Egypt, were *two souls*: all the *souls* of the house of Jacob, which came into Egypt, were three score and ten." Here the word "*souls*" evidently means *persons*. The same use of the word occurs in Acts vii. 14. So also St. Peter, (1 Pet. iii. 20) in speaking of Noah's ark, says: "while the ark was a preparing wherein few, that is, eight *souls*, were saved by water." It is perfectly clear, then, from the usage of Scripture and from the context, that in the 20th chapter of Revelation the word "*souls*" means *persons*. This shews the fallacy of affirming that the passage means a revival or resurrection of the *soul of piety* and the *principles* of the martyrs, as a recent writer maintains,\* and that when it says, "the rest of the dead lived not again until the thousand years were finished," it means that the soul or principles of wickedness did not revive, and flourish, and have a resurrection, till after the expiration of that period.† The bare statement of such an exposition is sufficient to shew its absurdity. Nothing could be more far-fetched. It is perfectly clear then, from what has been already said, that the passage in question teaches the fact, that martyrs and other saints, who have borne a faithful testimony for the name of the Lord Jesus, will *personally* be raised in the first resurrection, and reign with Christ "the thousand years," while "the rest of the dead," that is, the wicked and faithless, live not again, till after the thousand years are finished, being raised in the second and final resurrection. (Cf. Rev. xx. 5, and Prov. xxi. 16.)

\*David Cambell in his "Illustrations of Prophecy," p. 409, Bost. ed. 1840. †Ib.



Considerable light is shed upon this passage in Revelation, at least so far as it pertains to the resurrection of the just, by what we read in the 4th chapter of the first Epistle to the Thessalonians. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." St. Paul is here comforting the believers at Thessalonica, who were mourning for the loss of their friends. He does not take the course, you will observe, which is taken by many ministers at the present day, in comforting believers under affliction. He does not say to the Thessalonian Christians, you will soon die, and meet your friends.\* No. He directs their attention to the second advent of the Messiah, and tells them, that when Christ returns in glory to the earth, then all their friends who were sleeping in Jesus should return with him. My dear brethren and sisters in the Lord, have any of you lost a believing father, or mother, or husband or wife—or have you been deprived of a sweet babe that is now sleeping in Jesus—glory to God!—they shall all return to the regenerated earth, when Messiah cometh in his kingdom.† "For if we believe," says the Apostle, "that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (i. e. precede, or go

\* This was the consolation previous to the first advent of Messiah. Witness the case of David and his child. See Part I. Lecture IV. But Christ having now once come in the flesh, believers are directed to look forward to his coming again when the saints shall return with him.

† Suppose that a man had a son who was expected soon to return home from a long voyage to a distant land, would he not rejoice at the prospect of meeting his child?—how much more should *the believer* rejoice when he looks forward to the return of THE SAVIOR WITH ALL HIS SAINTS! Is *this* fanaticism? Let no one say, "*My Lord delayeth his coming.*" Matt. xxiv. 48. Luke xii. 45.

before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words.”\* The word “*first*” in this passage, where it is said, “the dead in Christ shall rise first,” refers, it is true, to the precedence of the dead in Christ rising before the saints who are then alive, and who are caught up together with them to meet the Lord in the air; but as *a resurrection only of the just* is here mentioned, it is evidently the same with the resurrection mentioned in our text, and which, as compared with the resurrection that takes place after the expiration of a thousand years, St. John calls collectively “THE FIRST RESURRECTION.” To the same event St. Paul refers in the 12th and 13th verses of the 3d chapter of the 1st Ep. to the Thessalonians. “And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ WITH ALL HIS SAINTS.” These passages from St. Paul clearly shew, that the first resurrection is not confined to the martyrs, as some suppose, for we here read of the coming of Christ “with ALL his saints,” not merely those who have enjoyed the privilege of sacrificing their lives, but ALL who have borne a faithful testimony for the name of the Lord Jesus.

What St. John calls “THE FIRST RESURRECTION,” that is the resurrection of the martyrs and other saints, at the coming of Christ previous and preparatory to the establishing of his millennial kingdom, is mentioned also in the 15th chapter of the 1st Epistle to the Corinthians. In

\* 1. Thess. iv. 13—18.

the 22d verse, St. Paul speaks of a universal resurrection. "For as in Adam ALL die, even so in Christ shall ALL be made alive." But lest it should be thought, that the resurrection of all takes place at the same time,—in other words, that the resurrection of *all the righteous* is simultaneous with that of *all the wicked*, the apostle proceeds:—"But every man IN HIS OWN ORDER: Christ the first fruits; *afterward they that are Christ's at his coming.*" Here, you will observe, are two grand epochs;—one is the resurrection of Christ,—the other *the resurrection of the saints at the coming of Christ*; and both are mentioned in the same sentence, without any notice of the interval between the two, although that interval as we know is more than eighteen centuries;—just as the prophets frequently connect together the birth of Christ at his first advent, and his glorious reign at the second, without any notice or intimation of the intervening period; for as the traveller, when he looks at the outskirts of the horizon, sees the parts of the landscape which are comparatively near and those which are much farther off, all beautifully blended "into one blue screen and linear outline,"\* so the eyesight of the prophets, as they saw the grand outline of coming events, did not always take in the distance between them. The apostle, after noticing two epochs, first the resurrection of Christ, and secondly the resurrection of the saints at his coming, between which, as we have stated, more than eighteen centuries intervene, now mentions a third epoch,—"*Then cometh the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.*" The destruction of death, however, as we learn

\* Irving's *Babylon and Infidelity Foredoomed*, vol. II. p. 187;—Glasgow edition, 1826.

from St. John, does not take place, till after the expiration of the thousand years, at the final resurrection. This seems to be the period to which St. Paul refers, when he says: "Then cometh the end," etc., when death the last enemy is destroyed. Between the second and third epochs therefore, that is between the resurrection of the saints at the coming of Christ, and the resurrection of the wicked at the close of the millennium, there is an interval of at least a thousand years. Then cometh the end, when he shall have delivered up the kingdom, that is the mediatorial and millennial kingdom, to God even the Father, &c., that God may be all in all. He resigns his commission into the hands of his Father, having now accomplished the great object for which it was entrusted to him. This is the termination of the first epoch in the kingdom of our Lord Jesus Christ, commonly called his millennial kingdom or kingdom of a thousand years, which is preparatory to what is called the eternal kingdom: for not only is Christ to reign a thousand years, but the Scriptures inform us that he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.\* (Luke i. 33.) I have thus given you the interpretation of this passage in Corinthians, as it is generally explained by millenarians. I am not sure however, but that the interpretation given by the Rev. Hugh McNeile, of Liverpool, himself a millenarian, is the correct one.† He thinks that by "the end" St. Paul means the end of the present or gospel dispensation, and that by the kingdom which is to be delivered up, he intends the providential kingdom which Christ now administers, sitting at the right hand of his Father, and which he resigns into his Father's hands, when he cometh in glory to set up his own personal kingdom on the earth.

\* So also the Nicene Creed.

† This latter interpretation is also advocated by the Rev. John Cox, in his work, "Immanuel Enthroned," pp. 55-57

“Then cometh the end,” that is, the end of this dispensation,—of our Lord’s present rule,—of the period for which he is sitting at the right hand of God. “And when the Lord Jesus shall (in the exercise of his present almighty authority on the Father’s throne) have subdued all things unto himself, then shall he be prepared to leave the Father’s throne, and set up his own kingdom upon the earth, as the second Adam; himself in manifested manhood, subject to God, who hath thus put all things in subjection to the glorified Man, that the invisible Jehovah may be, all in all, the acknowledged head of him who is the constituted head of all things; for the head of all creation is Christ, and the head of Christ is the invisible Jehovah in Trinity.”\* But whichever of these interpretations we adopt with regard to this passage in Corinthians, in either case the apostle sheds light on the doctrine of the first resurrection.

This first resurrection therefore precedes the second, by a considerable interval of time, and that interval, as we learn from St. John, is a period of at least a thousand years.

But this doctrine derives much collateral support from some other passages of Scripture, to which we shall now call your attention.

In the 3d chapter of the Epistle to the Phillippians and the eleventh verse, St. Paul expresses it, as the great object of his ambition, that he should attain unto the resurrection of the dead. “If by any means,” says he, “I might attain unto the resurrection of the dead”—literally, the resurrection *from amongst* the dead, (*exanastasin ton nekron*, being equivalent to *anastasin ek ton nekron*) or if the Greek preposition *ek*, or *ex*, in composition be here regarded as intensive—a signification which it clearly has in

\* See McNeile on the Second Advent, pp. 64, 65.



many passages of the New Testament\*—the meaning of the word *exanastasin* will be the extraordinary resurrection—that which is emphatically the resurrection of the dead—in other words, the glorious resurrection of the saints at the coming of Christ Jesus—that is the first resurrection. To attain unto this resurrection, the resurrection from amongst the dead, St. Paul says, was the great object of his ambition. But if all the righteous, and all the wicked were to rise together, then in such a resurrection he would have had a part at any rate, and therefore there would have been no need of his saying, “*If by any means* I might attain unto the resurrection of the dead.” But if on the other hand, there was to be a resurrection of the saints at the coming of Christ Jesus, who were then to receive their glorified bodies, in order that they might reign conjointly with Messiah on the regenerated earth, then we see how appropriate and forcible was the language of the apostle. Well might he exclaim, “Yea doubtless, and I count all things but loss”—“*if by any means* I might attain unto the resurrection *from amongst* the dead.”

It was on no slight grounds, that such a hope was cherished by the apostle, for in the 6th chapter of the gospel according to St. John, our Savior four times repeats the promise to the believer—“I will raise him up at the last day.” (John vi. 39, 40, 44, 54.) The doctrine of the first resurrection is clearly recognized by our Savior, in the 20th chapter of St. Luke. The Sadducees had endeavored to puzzle him, by putting a question respecting the woman who had had seven husbands. “Therefore in the resurrection,” said they, “whose wife of them is she? for seven had her to wife. And Jesus answering, said unto them, The children of this world,” or more cor-

\* See Sirr on the First Resurrection, p. 147.

rectly the children, *tou aionos toutou*, of THIS AGE “marry and are given in marriage : but they which shall be accounted worthy to obtain, *tou aionos ekeinou*, THAT AGE and the resurrection from the dead”—literally the resurrection *from amongst* the dead—or still more exactly, though the idiom of the English language will hardly admit the phraseology—“*the resurrection—that—out of—dead ones,*”—(*tes anataseos tes ek nekron:*) representing the whole mass of the dead collectively as it were in one vast charnel house, and from amongst or out of these dead ones a portion are raised up. The Greek preposition *ek*, in this passage, is the same that in Rev. v. 9, our translators have rendered “*out of:*” “*out of* every kindred, and tongue, and people, and nation;” and just as the saints are redeemed *out of* every kindred, &c., so the children of the first resurrection are raised *out of* the collective mass of dead ones, and leave “*the rest of the dead,*” that is the wicked, in the sleep of the sepulchre, till the thousand years are ended.

But to proceed with the passage, “they which shall be accounted worthy to obtain *that age*, and *the resurrection from amongst the dead*, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection.” (Luke xx. 33–36.) What our Savior elsewhere calls “the resurrection of the just,” when speaking of kindness to the poor and others, he said, “And thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed at *the resurrection of the just.*” (Luke xiv. 14.) You will notice the change in the phraseology. Our Savior does not say, the resurrection from amongst the just, as he said the resurrection from amongst the dead, but the resurrection *of* the just; that is all the just who shall have existed up to the period of the world’s history referred to; the re-

surrection of the just, the whole collective body rising from amongst the dead, and leaving the wicked behind. It may here be well to observe, that where our Savior says they "neither marry nor are given in marriage, neither can they die any more," he refers to the *risen, changed and glorified saints*: and not to individuals living in the flesh during the millennium, who are the subjects and not the rulers of that kingdom which is administered by Christ and those who have a share in the first resurrection. Those who from time to time exist in the flesh during this epoch of the world's history, as we infer from many passages of scriptures, marry and are given in marriage; and after living to a great age and replenishing the earth, at length die. (Is. lxxv. 17-25.) But such is not the fact with the children of the first resurrection. Those who enjoy that blessed privilege are no longer subject to these changes. *They neither marry, nor are given in marriage*; neither can they die any more, but living and reigning with Christ, under the new heavens and on the new earth, they enjoy a state of perfect and eternal happiness, and are made kings and priests unto God forever and ever.\* With regard to them we may say in the

\* Some worthy people seem to be very much afraid that if the saints are raised from the dead to reign on the earth, the number will be so great that there will be a deficiency of food. That the saints are to "*reign on the earth*," is expressly stated in Rev. v. 10; and that they are not to be incommoded by hunger and thirst, is stated with equal plainness in Rev. vii. 16. I have only to say to those who have any such forebodings, and are afraid to believe in the doctrine of the first resurrection, lest peradventure they be subjected to these inconveniences, that if it be necessary for the saints to eat and drink during their reign upon the earth, the God who is able to raise them from the dead is able also to supply them with abundance of food. Others think that there will not be room enough on the earth for the risen saints and the nations in the flesh. We may safely leave all these difficulties to be settled by him who has said, "The Lord will provide." We shall have sufficient space for our bodies, and need have no apprehensions about hunger and thirst. See Mal. iv. 3; and Rev. vii. 16.

language of the apostle, "There is *neither Jew nor Greek*, there is *neither bond nor free*, there is *neither male nor female* : for ye are ALL ONE in Christ Jesus. And *if ye be Christ's*, then are ye *Abraham's seed*, and *heirs according to the promise.*" (Gal. iv. 28-29.)

Now what was the promise to Abraham—not merely that in his seed should all the nations of the earth be blessed, but that he should have the land of Canaan for an everlasting possession. Has this promise of the land ever been fulfilled to Abraham? You may say that it was fulfilled in his seed. Has it been to them an *everlasting* possession; or have they not been driven from this land, and scattered into all lands? Again : even if his posterity had enjoyed it for a perpetual possession, this would not have fulfilled the terms of the promise. For that promise was, "to thee will I give it, *and* to thy seed for ever. (Gen. xiii. 15.) To Abraham personally, as well as to his seed after him.\* The same promise was afterwards renewed to Isaac, and to Jacob.

Let me call your attention to St. Stephen's comment on this promise, as recorded in the 7th chapter of the Acts of the Apostles : "The God of glory appeared unto our father Abraham, &c. Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell." Now mark the words that follow : "*And he gave him none inheritance in it—no, not so much as to set his foot on : yet he promised that he would give it* TO HIM FOR A POSSESSION, and to his seed after him, when as yet he had no child." St. Stephen here expressly declares, that the promise has never been fulfilled. The inference, therefore, which the Jewish Rabbis have drawn

\*Cf. Gen. xiii. 15: xv. 7: xvii. 8: xxvi. 3: xxxv. 12: Ex. vi. 4-8: Deut. i. 8: xi. 21: xxx. 20.

from this promise of the land, is undoubtedly correct—that Abraham, Isaac and Jacob, will yet be raised from the dead to inherit it, otherwise God's promise would fail of its fulfilment. How is Daniel to stand in his lot at the end of the days and enjoy the millennial blessedness, unless he be raised from the dead? St. Paul evidently takes the same view of the subject in the 11th chapter of Hebrews. "These all died in faith, not having received the promises, (that is not having obtained the things promised,) but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (v. 13.) "These all having obtained a good report through faith received not the promise: God having provided some better thing for us, that they, *without us*, should not be made perfect. (vv. 39, 40.)

Here St. Paul says, that all these illustrious persons, who had died in faith, did not receive the promise, that is, did not obtain the thing promised, for both the living saints and those who were dead, were to be *made perfect together*, that is, *they were to enjoy the fulfilment of the promise and enter into the possession of the land at the same time*. And when is that, if it be not *in the first resurrection*, when they return to the land under Immanuel's banner? Well might the apostle commend the faith of those who sealed their testimony with their blood, in order that they "might obtain a better resurrection." It is in vain to say, that this land, which was promised to Abraham, means either the church, or a heavenly rest in some distant, unknown part of the creation; for Stephen says to the Jews of his day, that the land promised to Abraham was *the very land in which they were dwelling at that time*. And what was that, but the literal land of Palestine? And the Lord, when he tells Abraham, that he had given this land to his seed, describes it as "the land from the river of Egypt unto the great river Euphrates."



(Gen. xv. 18.) And then follows an enumeration of the wicked nations which at that time possessed the land, and which the children of Israel were directed to extirpate. Thus not only is the land of Palestine to be given to Abraham and his seed, but according to these boundaries, the present Palestine is to be greatly enlarged. Hence you see the force of our Savior's argument with the Sadducees, in proof of the resurrection from the dead. He speaks of the God of Abraham, Isaac, and Jacob, and says that *God is not the God of the dead but of the living*, and hence infers the resurrection of the patriarchs from the dead; for in the Abrahamic covenant God promised that he would give them the land—give it to them not while *dead* but while *living*—and hence in order to enjoy the fulfilment of this covenant or contract, and possess the promised land, they must be *alive* from the dead, for God is not the God of *the dead*, says our Savior, but of *the living*.\*

This doctrine of the first resurrection, is the key which unlocks many difficult passages in Scripture.

Take the fifth commandment for example, which St. Paul so appropriately cites in the 6th chapter of his epistle to the Ephesians: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and *that thou mayest live long on the earth*." (Eph. vi. 1-3.) Is it a fact then, that obedient children always live long on the earth? Do they experience the fulfilment of the promise, "that their days shall be long in the land?" Or is it not often the case, that they die when they are very young? But if they are raised in the first resurrection, and *then* possess the land, we see how the promise may be verified in all its length

\* Cf. Ex. iii. 6: Matt. xxii. 31, 32: Mark xii. 26, 27, and see the works of the learned Joseph Mede, one of the most eminent and pious divines of the seventeenth century.

and breadth. The same remarks apply to all such passages as this: "Blessed are the meek, for they shall inherit the earth," (Matt. v. 5,) or the land, *i. e.* the promised land, the land which God gave to Abraham, and to his seed, for an everlasting possession. A multitude of these passages occur in the 37th Psalm, such as, "The righteous shall inherit *the land*, and dwell therein"—"Wait on the Lord, and keep his way, and he shall exalt thee to inherit *the land*: when the wicked are cut off, thou shalt see it."

The only objection to these views which I deem it of any importance to notice in this connexion, is derived from that class of passages in the Bible which seem to speak of the resurrection of the righteous and the wicked as being simultaneous. Events however are frequently grouped together in the Bible, sometimes in the same sentence, which, in regard to their actual occurrence, are many ages apart. This we have seen exemplified in the passage in Corinthians, where the resurrection of Christ and that of the saints at his coming, which is at least nearly *two thousand* years afterwards, are mentioned in the same sentence, without any notice of this long interval. In like manner, the resurrection of the righteous and of the wicked may be mentioned, without any notice of the intervening *one thousand* years, as in the 5th chap. of John: "Marvel not at this; for the hour (*i. e.* the time, the word translated "*hour*" being often used in this sense in the New Testament,\*) "the hour [or the time] is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (John v. 28, 29.) We have already shown, that the resurrection of life, so far as the first resurrection is concerned, takes place at the beginning of the thousand

\* See Brooks' Elements of Prophetical Interpretation, and Sirr on the First Resurrection.

years, and that the resurrection of damnation does not take place till after its close: at which time there is also a resurrection to eternal life of such of the righteous, as shall have lived in the flesh, *after the first resurrection*, and from time to time during the millennium, but who, in the course of nature, after arriving at a great age have at length died. (Is. lxxv. 17—22.)\*

There is a passage, however, in the 12th chapter of Daniel, which perhaps presents more difficulty: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and to shame and everlasting contempt." (Dan. xii. 2.) The passage, when literally rendered from the Hebrew, reads thus: "And *many from out of† the sleepers*—dust of the earth—(cf. Gen. ii. 7, and see Bush's note on that passage)—shall awake; *these* to everlasting life, and *those* to shame and everlasting contempt." This resurrection cannot be after the millennium, for the context shows, that it is at the deliverance of the Jewish nation, and the destruction of *the Antichrist* mentioned at the close of the 11th chapter of Daniel—events which are acknowledged by all to be pre-millennial. The 11th chapter concludes thus: "Yet he shall come to his end, and none shall help him." The 12th chapter, pursuing the same narrative, continues: "And *at that time*

\* See Part II. Lecture IV.

† The Hebrew particle here is MiN abbreviated and followed by what the grammarians call a Daghesh forte, *i. e.* a little point indicating that the succeeding letter is doubled. Among the various significations of the particle MiN, Gesenius in his Hebrew Lexicon, (Leipsic ed. 1833, p. 584) says, that it designates *a part taken out of the whole*—"partem designans e toto exemptam"—and corresponds to the Latin preposition *e, ex*, and the Greek *ek, ex*, which from the original of Rev. v. 9, our translators, as we have already mentioned, have rendered "out of," where the saints are said to be redeemed "out of every kindred," etc. See also Gesenius on the word *yshuy*, (Dan. xii. 2,) pronounced, according to the Masoretic pointing, *ye-shunay*, and meaning "*sleepers*," or "*those who are sleeping*," or "*sleeping ones*," corresponding to the Latin *dormientes*. (Gesenius' Hebr. Lex. p. 453.)

shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be *a time of trouble*, (cf. Jer. xxx. 7,) such as never was, since there was a nation, even to that same time: and *at that time* thy people shall be delivered, every one that shall be found written in the book. And *many from out of the sleepers*—dust of the earth—shall awake; *these* to everlasting life, and *those* to shame and everlasting contempt.” (Dan. xii. 1, 2.) *This resurrection* then is said to be cotemporaneous, that is, at the same general epoch, with the overthrow of *the Antichrist*, and the deliverance of the Jewish people, and *is therefore pre-millennial*. After much reflection, and a careful examination of the different interpretations which have been given to this difficult passage, I am on the whole inclined to adopt the following: “And *many FROM OUT OF the sleepers*, etc. shall awake: *THESE* (*i. e. the many who awake*, shall be) to everlasting life; and *THOSE* (*i. e. the rest of the sleepers*, those who do not then awake, or as St. John expresses it, Rev. xx. 5, “*the rest of the dead*,” those who are left in their graves, at the time of the first resurrection, shall be) to shame and everlasting contempt.”\*

\* The following remarks of Mr. Habershon are certainly very plausible, and well worthy of attentive consideration. Possibly they may contain the true key to the explanation of the difficulty. After citing Dan. xii. 2, 3, Mr. H. observes: “In language as plain as it seems possible to express it, the Jews are next informed of a new scene of wonders that will succeed to the marvellous events above described, *in a partial RESURRECTION OF THE DEAD!* “Many,” or according to the more just and exact translation of the Hebrew, “Multitudes of them that sleep in the dust of the ground shall awake!” and those, both of the righteous and of the wicked: “some to everlasting life, and some to shame and everlasting contempt.” These words then reveal several important truths: 1st. The certainty of the resurrection of the dead; in regard to which I would observe, that death is here called *a sleep*, which also in the New Testament is the common name for it. The dead therefore are only sleeping! 2d. That the future state of both the righteous and the wicked to which they shall rise, is here declared to be *eternal*, of perpetual duration: *everlasting life*

We come therefore to the conclusion, that there will be a literal resurrection of the bodies of the saints, at the personal and pre-millennial coming of our Lord Jesus Christ; the dead being raised from their graves, and the living

on the one hand, and *everlasting* shame and contempt on the other. 3d. That these two respective conditions of the righteous and the wicked are therefore to be the very opposites of each other—the former to be that of perfect happiness and glory, and the latter that of perfect shame, contempt, and misery. On the former the prophet most delightfully dwells, while he only speaks generally of the latter: *they that be wise*, he goes on to say, shall shine as *the brightness* or *splendor of the firmament*, exalted to the highest place of distinction; and *they that turn many to righteousness shall be as the stars forever and ever*; which points out the duration of their happiness in the strongest language that can express eternity. “The glories of the future world,” observes Wintle on this passage, “are adumbrated in Scripture by the loftiest and most splendid images in this; but after all, so inadequate is language, and so inferior the conceptions of the human mind, to this great subject, that the finest description of the joys of eternity is that negative one of St. Paul’s, which he hath in some measure borrowed from Isaiah: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” (See Bishop Lowth on Isaiah lxix. 4.). 4th. We have it here likewise revealed, that there shall be more than one resurrection, for that here spoken of is but partial. *MANY, or multitudes of them that sleep in the dust of the earth shall awake*, NOT ALL. Besides which, I consider the resurrection as having, pursuant to the declared object of the vision, a more special reference to the Jews; and accordingly that it is intended to express, particularly in the second verse, that many of *them* (the Jews) that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Not that this resurrection will be exclusively confined to them any farther than as it regards the wicked; for, as we shall hereafter notice in the Revelation, as well as by what appears from some of St. Paul’s Epistles, *the dead in Christ*, under the Christian dispensation, shall likewise at this time awake from the dust: “Christ, the first fruits; afterward they that are Christ’s at his coming.” (1 Cor. xv. 23; see likewise 1 Thess. iv. 13–17.) So that it appears to be God’s special appointment, that, of those who lived under the Jewish dispensation, multitudes both of the righteous and the wicked shall arise in this resurrection; while of those under the Christian dispensation, this will be confined to the righteous. “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had re-



changed in the twinkling of an eye; that is to say, all will be raised and changed who have a share in the first resurrection.

Who then are partakers in this glorious privilege? After what has been already said, a word will be sufficient to answer the inquiry.

From the passages which have been cited from St. Paul's first epistle to the Thessalonians, it appears that all the saints who are then sleeping in Jesus, and have existed from the beginning of time up to the second advent, both Jews and Gentiles, will have a share in this blessed consummation.

The saints in the flesh, who are then alive on the earth, will also have a part in it. The promise of the Savior to every true believer is, "I will raise him up at the last day." In the 9th chapter of the Epistle to the Hebrews, at the 28th verse, St. Paul says: "*UNTO THEM THAT LOOK FOR HIM, shall he appear the second time without sin unto salvation.*" And in 2 Tim. iv. 8, he says that *a crown of righteousness shall be given in that day by the Lord, the righteous Judge, unto all them that love his appearing.* Their bodies shall be changed in a moment, in the twinkling of an eye, and made like unto the glorious body of our Lord Jesus Christ, according to the mighty working whereby he is able even to subdue all things unto himself. Thus to the righteous of the last generation, the generation alive at the coming of our Lord,

ceived his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." (Rev. xx. 4, 5.) Habershon's Dissertation on the Prophetic Scriptures, pp. 371—373, London edition, 1842.

Mr. Begg also is of the opinion, that some of the wicked will be raised at the time of the first resurrection. But Mr. Cuninghame, and the generality of the writers on this subject, maintain that the righteous alone will then be raised,

there will be an instantaneous\* and *perfected salvation*, both of *soul and body*.†

Dear brethren, would you ensure a place in the first resurrection, you must have the character of those who partake of it. None but the holy participate in its glories. For “blessed and holy is he that hath part in the first resurrection.” My hearers, you must be born again—through evil and through good report, you must bear a faithful testimony for the absent King—you must love the appearing of your dear Lord and Savior, that when he cometh in his glory, you may be prepared for his arrival, and receive from the lips of the Bridegroom a hearty welcome to the marriage feast. For “*unto them that look for him* shall he appear the second time without sin unto salvation.” (Heb. ix. 28.) May that time soon come—may the morning of the first resurrection soon dawn on this benighted and sinful world—may we all have a share in its glories, and be found among those who are both loving and expecting the appearance of our Lord and Savior Jesus Christ.” “Blessed is that servant, whom his Lord when he cometh shall find watching.”

\* When I speak of it as instantaneous, I refer to their being suddenly caught up in the clouds, in their changed and glorified bodies, for the purpose of being *immediately* judged and rewarded—although this judgment, which is for the manifestation of God’s justice, wisdom and glory, before that portion of the universe then assembled, may occupy a considerable time. (See Part II. Lecture IV.) The great battle of Armageddon appears to be subsequent to the rapture, into the air, of the living saints. (See Lect. IV. *ib.*) They are caught up in the clouds to meet the Lord, and after being judged according to their works, descend with him and take their station on the Mount of Olives. Zech. xiv. 4, 5.

† See McNeile on the Advent.

## LECTURE IV.

### THE JUDGMENT, IN THE GREAT DAY OF THE SECOND ADVENT.

“BECAUSE HE HATH APPOINTED A DAY, IN THE WHICH HE WILL JUDGE THE WORLD IN RIGHTEOUSNESS BY THAT MAN WHOM HE HATH ORDAINED.” Acts xvii. 31.

Introduction—the common idea respecting the Day of Judgment—The Scriptural characteristics of a judge—Office of the Hebrew judges—The nature of the office not changed when the Israelites desired a king.—The Lord Jesus Christ is to be the Judge.—The glorified Saints.—The meaning of the word “day.”—What is the Day of Judgment?—2 Tim. iv. 1.—The morning of this great day ushered in by a judgment of the living and the dead.—Who are the dead that are judged at the beginning of this day? Who are the quick or living ones?—Note, a misrepresentation guarded against.—Supposed order of events.—Various passages examined.—The conflagration.—The new heavens and the new earth in 2 Pet. iii. compared with Is. lxx. 17–25.—Note, extract from Chalmers.—The conflagration, and the new heavens and the new earth pre-millennial.—The earth replenished with man and beast.—The judgment at the close of the great day. Conclusion.

The idea which most persons entertain respecting the day of judgment is, that it is a short period, of perhaps twelve, or twenty-four hours, in which is held a grand assize; all the righteous, and all the wicked being then tried by the Messiah, and receiving a reward according to their works. This however is very far from the description of that day, as given in the Bible.

The Scriptural characteristics of a judge are, not merely to hold an assize, but to deliver the people, to take vengeance on their enemies, and to exercise all the functions

of kingly authority. Hence in Scripture *to reign* and *to judge* are words often used interchangeably. "Arise, O God, *judge* the earth; for thou shalt *inherit* all nations." To the Messiah\* it is promised, that he shall have the heathen for his inheritance, and the uttermost parts of the earth for a possession. "The Lord cometh *to judge* the earth; with righteousness shall he *judge* the world, and the people with equity." "O let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth." "Behold *a king* shall *reign* and prosper, and shall execute *judgment* and justice *in the earth*. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called *the Lord our righteousness*. And he shall *judge* among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (See Ps. lxxxii. 8; xeviii. 9; lxvii. 4; Jer. xxiii. 5; Micah iv. 3; Is. ii. 4.) Here the union of regal and judicial acts seems to be plainly asserted. In other words, it is the office of a judge in Scripture "*to rule and govern,—to protect and bless as well as to adjudicate and punish.*"† Sometimes the word *judge* seems to be used in the restricted import of holding an assize, and giving a decision, and sometimes it appears to be used in the more extended import already referred to. The connexion must in each case, shew what is the exact meaning. And here let me ask in passing, what will you do with those passages which speak of Messiah's reign, if you deny that that reign is *personal*? You say perhaps, that you will

\* By this it is not intended to deny, that conjointly with Christ the children of the first resurrection are princes and judges in the earth. (See Pt. II. Lec. V.)

† Henshaw on the Second Advent, p. 173.

give them a spiritual and figurative import. Let us look for a moment at the practical operation of this mode of exposition. You go to the Jew, and attempt to convince him, that Jesus Christ was the promised Messiah. You point to those passages in the prophets, which foretold that the Messiah was to be born at Bethlehem, of the tribe of Judah, and of the house and lineage of David—that he was to be cut off within seventy weeks, or four hundred and ninety prophetic days, that is, four hundred and ninety literal years, from the decree for the rebuilding of the city and temple at Jerusalem—that he was to suffer and die—and to enter into his glory. You turn to the volume of history, sacred and profane. You shew that when Jesus Christ came into the world, there was at that time a general expectation of Messiah's appearance,—and that all these different characteristics were exhibited in the man Christ Jesus. He came at the time appointed near the expiration of the seventy prophetic weeks, and as Daniel had foretold, he was cut off, but not for himself—as Isaiah had predicted, for the sins of the people was he stricken;—he was numbered with the transgressors, being accounted a malefactor and crucified between two thieves,—and he made his grave with the wicked and with the rich in his death, (or as the passage may be rendered,) his grave was appointed with the wicked, but he was with the rich in his death; that is, although his enemies had designed that he should be buried with the wicked, this purpose was not carried into effect, for he was buried in a rich man's tomb, prepared by Joseph of Arimathea.\* He was born at Bethlehem of the tribe of Judah and the house of David,—and thus these predictions of Micah, Daniel, and Isaiah,† were all literally fulfilled in the “man of sorrows.” You press the Jew with this interpretation, and you won-

\* See Barnes' able note on Is. liii. 9. † Mic. v. 2; Dan. ix. 24-26; Is. liii.



der at his unbelief, for you think that you have demonstrated that Jesus Christ was the promised Messiah. All this seems quite plausible, says the Jew, but let us read a little further. He then points you in the context to those passages which speak of the Messiah as a mighty conqueror, a terrible avenger, a triumphant king, who was to rule over the Jewish nation on the mountains of Israel, and to overthrow their enemies with a dreadful slaughter. Now, says the Jew, what do you do with all *these* predictions which speak of the Messiah as a glorious prince sitting on the throne of David? Oh, says the Christian, I spiritualize these, for it is quite contrary to the nature of Messiah's kingdom, that he should reign personally on the earth. Ah, says the Jew, that is the very point in debate, and I have just as good a right to spiritualize those predictions which *you* have quoted, as *you* have to spiritualize *these*. Now why do you believe, continues the Jew, that Messiah was born of a virgin? You immediately answer, you give this literal interpretation to Scripture, because it is *a fact*,—and then replies the Jew with unutterable scorn, "*you* believe Scripture, because it is *a fact!*—*I* believe it because it is *the word of God*;"\* and therefore I believe, that Messiah will reign forever over the house of Jacob." And it is no wonder, my brethren, that according to this inconsistent mode of interpretation—explaining *literally* the prophecies which have been *fulfilled*, and then explaining *figuratively* those which are yet *unfulfilled*—it is no wonder, I say, that the Jew remains unconverted. The truth is, the Jew and the Christian in the case supposed, are both wrong. The correct mode is to apply the same principle of interpretation throughout, and uniformly to give the language its *literal* and primary import, unless

\* A conversation similar to this actually occurred between a Christian minister and a Jew. See the conversation related in a work entitled "Immanuel enthroned," by the Rev. John Cox, p. 20.

there be some *warrant* either in the connexion and context, or in the known nature of the subject to give it a figurative import. Apply this principle of interpretation, and you must come to the conclusion that BOTH these classes of predictions have an exact and literal fulfilment. Thus it will appear, that Jesus Christ who was born at Bethlehem, is the promised Messiah,—that he has already come in the flesh to make atonement for the sins of his people,—and that having thus fulfilled one class of the prophecies, he will again appear to accomplish those which are still unfulfilled; not as the man of sorrows, but as a terrible avenger, a triumphant prince, a righteous judge who will restore the kingdom to Israel, and after inflicting a tremendous retribution on the enemies of the Jews, “reign in Mount Zion and in Jerusalem, and before his ancients gloriously.” I hold it to be as clearly revealed in the Bible, that our Lord Jesus Christ will hereafter appear in glory to reign and triumph, as it is that he once came in humiliation to suffer and die. But to return to the line of our argument. We were shewing you, that the Scriptural characteristics of a judge were not confined to what in the restricted sense are called judicial acts, that is holding a court and giving a decision. In the Acts of the Apostles, 10th chapter and 42d verse,—in 2 Tim. iv. 1; and 1 Pet. iv. 5,—the Lord Jesus Christ is said to be the judge of quick and dead; that is, of the dead and living,—for such, you are well aware, is here the meaning of the word “*quick*.” Now compare with these passages Rom. xiv. 9, where we read, “For to this end Christ both died, and rose, and revived, that he might be lord (literally, might exercise lordship or regal authority. See Luke xxii. 25, where the same word in the Greek occurs, and is thus rendered: “The kings of the Gentiles *exercise lordship* over them;”) to this end Christ both died, and rose, and revived, that he might be lord of, or exercise lordship or regal authority

over the dead and living." In the one case he is said to be *the judge*, and in the other to be *the king or Lord* of quick and dead.

But some light will be thrown on the meaning of the words *judge* and *judgment*, if we consider the office of the Hebrew judges in ancient times, such as Sampson, Gideon, Jephthah, and others. You recollect that these men were said to *judge* Israel. Now what was their office? Was it not to deliver the people, and subdue their enemies, as well as to attend to the administration of law? Most assuredly. And when the children of Israel desired a king, it was not so much a change in the *nature* of the office that they wished, as to have it in a settled and permanent form.\* Thus we read in the 8th chapter of the 1st book of Samuel, "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold thou art old, and thy sons walk not in thy ways: now *make us a king to judge us*, like all the nations. But the thing displeased Samuel when they said, *give us a king to judge us*." "Nevertheless, the people refused to obey the voice of Samuel; and they said Nay, but we will have a king over us, that we also may be like all the nations; and *that our king may judge us*, and go out before us, and fight our battles." (1 Sam. viii. 5-6-19-20. Here the word *judge*, as connected with the word *king*, evidently signifies the exercise of civil authority in a very comprehensive sense, that of reigning and administering justice, protecting the people, and avenging them on their enemies. And such is precisely the office of Messiah. But without enlarging further, we think sufficient has been said to show what is included in scripture in the office of a judge, and consequently what is meant by the word *judgment*.

\* See Brooks' Elements of Prophetical Interpretation.

We now call your attention for a moment, to the meaning of the word *day* : what is THE DAY of judgment ?

The word "*day*" is used both in the Bible, and in common conversation with great latitude. It sometimes means a short space of twelve or twenty-four hours, sometimes a year, and sometimes a much longer period. In the second chapter of Genesis, where we read of the day in which God created the heavens and the earth, it evidently refers to the whole period of creation. In the first chapter of Genesis, it refers to the six different epochs of creation, and the period of rest during the seventh; and here, according to some, the word day means twenty-four hours,—others think that it means a period of six thousand years, and that the *six* days of creation are *thirty-six* thousand years. It is not, however, my present design to enter into any examination of these conflicting theories. I simply call your attention to the fact, that in the first chapter of Genesis the word day is used with reference to seven distinct epochs—in six days God made the heavens and the earth, and rested on the seventh day; and in the second chapter it is used in a more extended sense to cover the whole period—"the *day*"—that is the portion of time or duration in which God created the heavens and the earth. (Gen. ii. 4.) It is used to denote the forty years wandering in the wilderness, which is called "*the day of temptation*;" (Heb. iii. 8;) it is used to denote the time of the ingathering of the Jewish people—"And it shall come to pass in *that day*, that the Lord shall set his hand again the second time to recover the remnant of his people." (Is. xi. 11.) Peter in speaking of the events connected with the judgment day, says in his 2d Epistle, 3d chapter and 8th verse, "Beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." The word *day* being used in scripture with this variety of import, we must in each case determine the

meaning from the context and the known nature of the subject. The *day* of judgment is *the time* or *period* of judgment; and if we would ascertain the length of this period we must derive the information not from any preconceived opinions of our own, but from the statements of the sacred writers.

We have seen that in Scripture, the office of a judge is not merely to hold an assize, but also to rule and govern. That the Lord Jesus Christ is to be the judge,\* I need not stop to prove. I refer you to one or two passages, which set the question at rest. In the gospel according to St. John, we read, "the Father judgeth no man but hath committed all judgment unto the Son, that all men should honor the son *even as* they honor the father." "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority *to execute judgment also, because he is the Son of man.*" (John v. 22-23-26-27.) In the Acts of the Apostles, "he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts, xvii. 31.) In 2 Tim. iv. 1, "I charge thee therefore before God, and *the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom.*" The same thing is evident from the old Testament; for we read in Jeremiah, as well as to the same effect in many other places, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a *King shall reign and prosper, and shall execute*"—what?—"judgment and justice in the earth." *In his days Judah*

\* The glorified saints, as we have already stated, after having been first judged themselves, will be fellow judges with the Messiah, and reign conjointly with him. See Part II., Lectures I., III., V. and VII.; Psalm cxlix. 9; 1 Cor. vi. 2-3.



*shall be saved, and Israel shall dwell safely:* and this is his name whereby he shall be called, *The Lord our Righteousness.*" (Jer. xxiii. 5-6.) It is universally admitted, that Messiah is the person here intended. That he is fully qualified to exercise this office, will be readily acknowledged by all who believe that he is "*God manifest in the flesh.*" If he could tell the woman of Samaria all that she ever did in her life—if he searcheth the hearts, and trieth the reins of the children of men, to give to every man according to his works; if he is the Almighty agent who created the universe, and who will change the bodies of the saints in the last great day, then assuredly he is *fully qualified "to execute judgment."* (John iv. 29, 39. Rev. ii. 23, and Jer. xvii. 10. John i. 1-3. Phil. iii. 20-21. John v. 27.)

Having thus considered who is to be the judge, and what is the nature of his office, I proceed to show that *the day* of judgment is a period of at least a thousand years; that the morning and evening of *this great day*, in other words its beginning and ending, are signalized by what in the restricted import of the word we call judicial acts—and that the whole of the day includes the period of Christ's millennial reign.

That this day is a period of at least a thousand years, is evident from the 20th chapter of the Revelation of St. John, where we are told that a thousand years intervene between the resurrection of the saints at Messiah's coming, and the resurrection of the wicked at the final judgment.

In our lecture last Sunday evening,\* we examined the doctrine of *the first resurrection*, and called your attention to the astounding fact, that at the coming of Christ, previous and preparatory to the establishment of his millen-

\* December 11th, 1842. Part II., Lecture III.

nial kingdom in the earth, there will be a *literal resurrection of the bodies of the saints*; who are to reign with Christ, during the thousand years, under the new heavens and on the new earth. (Dan. vii. 14, 27; Rev. v. 10.) But in Rev. xi. 17-18, referring to this event, we read,—“We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned. And the nations were angry, and thy wrath is come, and *the time of the dead* that they should *be judged*, and that thou shouldst *give reward* unto thy servants the prophets, and to the saints, and them that fear thy name small and great; and shouldst destroy them which destroy the earth.” To the same effect in the passage already quoted from 2 Tim. iv. 1, we read that the Lord Jesus Christ “shall judge the quick and the dead, *at his appearing and his kingdom.*” His appearing and his kingdom, and the judgment of the quick and dead, are here said to be cotemporaneous. It is evident, therefore, that the beginning of the thousand years of Messiah’s reign, in other words *the morning of this great day* is ushered in by a *judgment both of the living and the dead.*

But who are the dead, that are referred to? Evidently the saints that have been sleeping in Jesus, and who at the coming of Messiah are raised from their graves to have a part in the first resurrection. St. Paul says, in his 1st Epistle to the Thessalonians, that when the Lord Jesus Christ comes, all the saints shall be brought with him. (1 Thess. iv. 14.) And in his 2d Epistle to Timothy, that at the same period the dead shall be judged; or according to the exact and literal rendering of the passage from the original Greek, “the Lord Jesus Christ, who shall *judge living ones and dead ones,*” etc.\* *The dead ones* who

\* 2 Tim. iv. 1. See the Greek—*tou mellontos krinein zontas kai nekrous*.

are to be judged at the beginning of the thousand years; are not the whole mass of the dead; for a large portion of these, St. John tells us, live not again till the thousand years are ended; and then they are raised from the dead, and judged according to their works—(Rev. xx. 5, 12, 13; but they are *the saints* who have been *sleeping in Jesus*. (1 Thess. iv. 14.)

And, who are *the quick* or *living ones* that are judged on the morning of the great day? In the first place, they are the saints who are then alive upon the earth, expecting and loving the appearance of their Lord, and who are caught up in the clouds to meet him in the air.\* Their bodies are changed in a moment, in the twinkling of an eye, and made like unto the glorified body of Jesus Christ. They are *ever with the Lord*, says the apostle. Of course wherever the Lord is, there also is "*the Church of the first-born—all that have a part in the first resurrection*,"—and as the feet of the Messiah shall stand in that day on the Mount of Olives—there also shall be the feet of his saints.† They are caught up to meet the Lord in

\* After the explicit statements in the previous lecture, it is to be hoped that no one will misrepresent the author by saying, that he teaches the doctrine that *sincere and genuine Christians* will not be saved, unless they adopt the views which he advocates respecting the second coming of our Lord. On the contrary he has expressed the opinion, that *all true believers* in the Savior will not only be delivered from the second death, and eternally saved through the merits of Christ, but that they will *all have a part in the first resurrection*. (John vi. 39-40.) And when I say "*all*," I mean all of Christ's faithful followers, who have either lived or died previous to the second advent.

† We learn from Zech. xiv. 4-5, that the Mount of Olives will be cleft in twain by a mighty earthquake, and the Valley of Jehoshaphat enlarged. (Compare Joel iii. 1-2, and see the Map of Jerusalem and its environs, annexed to the first vol. of Robinson's Biblical Researches in Palestine, etc.) It is probable that *in that day* the Jewish people, seeing that there is no help in man, will proclaim a fast, and repent of their sins, and cast themselves entirely upon the Lord. Then shall *the Lord* fight for Israel. He

the air, and then they accompany him in his descent to deliver the Jews, and inflict vengeance on the wicked.

We gather from the prophecies of the Old and New Testaments, that the order of events will perhaps be something like this. The trumpet of the archangel sounds—the dead in Christ are raised from their graves—the living saints who have a part in the first resurrection are caught up together with them in the clouds to meet the Lord in the air. The judgment of the saints, or the assigning to each his appropriate reward and portion in the kingdom, takes place while they are all in the clouds, and, as we also think, far beyond the ken of mortals in the flesh. As this judgment is not for the satisfaction of God himself, but to vindicate his doings in the eyes of others, this trial or judgment of the saints and rendering to each other according to his works must occupy, it would seem, a considerable portion of time, and *may* perhaps take up several years. *We do not say positively that it will*, but only that IT MAY. The wicked who at first were startled and terrified, seeing that all things now return for a season to somewhat the same condition as before, become more hardened than ever.\* But in a moment when they least expect it, and

shall accomplish their deliverance, and defeat their enemies with a dreadful slaughter. (Joel ii. 15, 17, 18, 19, 20. Zech. xiv. 3, 12, 13, 15. Jer. xxx. 7-9. Ez. xxxviii. 14-23,)

\* If a considerable portion of time may elapse between the resurrection of the saints and their descent with the Lord to the Mount of Olives, at the great battle of Armageddon, then we see how an objection may be obviated to the possibility of Christ's coming at any time, however near. *For while these events are taking place in the air, there may be a restoration of a part of the Jewish people to Palestine, and a gathering of all nations to Jerusalem, as mentioned in Zech. xiv. 1.* It is not necessary, therefore, that the restoration of the Jews should take place previous to the *first aspect or manifestation* in the second advent of our Lord. (See Part II. Lecture I.) The same may be said respecting the revelation of THE PERSONAL ANTICHRIST. If it be a correct interpretation of prophecy that there is yet to arise an individual and per-

when those of the Jews who have returned to Jerusalem, seem just on the point of destruction, Messiah and his saints marshalled in their respective ranks, each having his appropriate work assigned him, descend in visible glory. The great battle of Armageddon then takes place, subsequent, as you perceive, to the rapture into the air of the living, changed, and glorified saints, and of course subsequent also to the first resurrection. "*The Beast*," and the "*False Prophet*," as we read in the 19th chapter of Revelation, with all their wicked confederacy, are gathered together to engage in battle array against the warrior horseman, and the armies that followed him out of heaven; in other words, as the context shews, they are assembled together against Messiah the King, and his glorified saints. The result is, as St. John informs us, that the Beast and the False Prophet are cast alive, body and soul, into the lake of fire, and the remnant slain with the sword of the warrior horseman. (Rev. xix. 11—21.) Then is the time of vengeance, when "*great Babylon*" comes "in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." (Rev. xvi. 19.) Then the "*Man of Sin*"—the "*Mother of Harlots*"—and all their deluded followers, are forever destroyed, when the Lord cometh in his glory. (2 Thess. ii. 3, 8: Rev. xvii. 5: Rev. xix. 20.)

As the office of a judge is to deliver the people, and take

possession of Antichrist, this event may perhaps take place between the two manifestations of Christ at his second advent.

We know neither the day nor the hour. CHRIST MAY COME AT ANY MOMENT to raise the dead saints, and change the living ones, and prepare the way for the restoration of the Jews and the destruction of their enemies.

Watch therefore and pray always, "FOR IN SUCH AN HOUR AS YE THINK NOT THE SON OF MAN COMETH." See the Supplement to this Lecture, containing some eloquent remarks of Mr. Cuninghame on the order of events. Cuninghame on the Apocalypse, 3d ed. London, 1832. See also Bickersteth's Practical Guide to the Prophecies, pp. 142–144, Philadelphia ed.



vengeance on their enemies, the apostle, when he speaks of the quick or living ones who are judged, may perhaps mean, not only the living saints who receive a reward, but also the living wicked on whom the vengeance is then poured out, and a portion of whom, as we have already seen, are cast alive, body and soul, into the lake of fire. May God have mercy upon us, and save us from this dreadful doom. But let us recur to a few more passages. In Is. xxiv. 6, we read, "*the inhabitants of the earth are burned, and few men left.*" In the 59th of Isaiah, "And he saw that there was no man, and wondered that there was no intercessor, therefore his arm brought salvation unto him; and his righteousness it sustained him. For he put on righteousness as a breast plate, and a helmet of salvation upon his head; and he put on *the garments of vengeance* for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay *fury to his adversaries, recompense to his enemies*; to the islands he will repay recompense." (Is. lix. 16-18.) This passage represents Messiah as a terrible avenger, and of course cannot refer to his first advent when he came to suffer and to die, but must refer to his *second* advent, when he comes to reign and triumph. To the same effect is the passage in the 63d chapter of Isaiah, where Messiah is represented as treading the wine-press, trampling down the people in his fury, and having his garments sprinkled with their blood. "For, says he, *the day of vengeance* is in my heart, and *the year of my redeemed* is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and *my fury it upheld me*. And I will *tread down the people in mine anger*, and make them drunk in my fury, and I will bring down their strength to the earth." This passage is often quoted as referring to *the first* advent of Messiah—but such an inter-

pretation, you will at once see, is inadmissible, for then he was sprinkled with his own blood—but *here* he is represented as *sprinkled with the blood of his enemies*, coming as a terrible avenger, and treading them down in the wine-press of his wrath. (Is. lxiii. 1–6.) In the 66th of Is. 15, 16 vv.: “For behold, the Lord will come with *fire*, and with his chariots like *a whirlwind*, to render his anger with fury, and his rebuke with *flames of fire*. For by *fire* and by *his sword* will the Lord plead with *all flesh*, and the slain of the Lord shall be *many*.” Jeremiah, in the 30th chapter—after referring to the time of Jacob’s trouble, which, as we learn from Daniel and Matthew, (Dan. xii. 1, Matt. xxiv. 21,) is at a period of tribulation, such as the world has never seen, and such as it will never see again—speaks of the glorious deliverance of the Jewish people, and then says: “For I am with thee, saith the Lord, to save thee: though I make a *full end of all nations* whither I have scattered thee, [and where is the nation among which the Jews have not been scattered?] yet will I not make a full end of thee: yet I will correct thee in measure, and will not leave thee altogether unpunished.” (Jer. xxx. 11.) The chapter concludes thus: “Behold, *the whirlwind* of the Lord goeth forth with fury, a continuing *whirlwind*: it shall fall with pain upon the head of the *wicked*. The *fierce anger* of the Lord shall not return until he have done it, and until he have performed the intents of his heart:” and to cut off all doubt as to the time referred to, the prophet adds: “*in the latter days ye shall consider it*.” (Jer. xxx. 23, 24.) The 38th and 39th chapters of Ezekiel, the 3d chapter of Habakkuk, and the 28th of Isaiah, (vv. 1–22,) contain a graphic description of the vengeance to be poured out in the latter days. It will be well for you to read, in connection with those just mentioned, the 14th, 16th, 17th, 18th, and 19th chapters of the Revelation of St. John. The prophet Joel in

the 3d chapter gives an awful account of the vengeance of that day; but at the same time he declares for our encouragement, that while the Lord shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake, "*the Lord will be the hope of his people, and the strength of the children of Israel.*" (Joel iii. 16.) The book of Psalms contains a multitude of passages referring to these events, in which are predicted a glorious deliverance to the people of God, and a terrible destruction to their enemies. Zechariah also, as you will remember from passages already quoted, is very clear on the same subject. Malachi too speaks both of glory and vengeance. (See Mal. iv. 1-3.) Indeed, from the beginning to the end of the Bible, you will find the subject constantly referred to. It is amazing to see how often it is brought before our minds, in the word of the Lord. My dear friends, it is enough to make one's blood run cold, to think of the awful doom that some of us may live to see poured out on the wicked. Sinner, I entreat you to repent before it is too late. Every form of abomination and delusion will soon be destroyed at the personal coming of our Lord, when he "ariseth to shake terribly the earth." I stand here on the watch-tower, and sound the alarm, for I see the sword of coming vengeance. *In God's name I beseech you to flee from the wrath to come. That day of wrath—that dreadful day—is not far distant. Merciful God! will not sinners take warning? Already we hear the muttering of the approaching storm—already we see the little black cloud just skirting the horizon—soon the tempest will shake the heavens and the earth. Why sleep ye at your posts?—why fold ye your arms in reckless indifference? Men and brethren, arise and be doing, and with fear and trembling work out your salvation.*

But I must now call your attention to what Peter says

in the third chapter of his second epistle. He there informs us, that in the last days there shall come "SCOFFERS," saying, with reckless presumption, "*Where is the promise of his coming?*" (vv. 3, 4.) He then mentions the reason why Christ does not immediately appear: (v. 9.) "The Lord is not slack concerning his promise:" there is no danger, my brethren, that God's promises will not be fulfilled, but the world's probation lasts a little longer, (how much longer, whether it be a few days, or a few weeks, or a few months, or a few years, God only knows,) because he has so much "long-suffering," and waits upon you, and holds back the storm of vengeance to see if you will repent. It will soon burst and fall upon the sinner with an accumulated vengeance. The apostle says, that there is a day of fire for the "perdition of ungodly men." (2 Pet. iii. 7.) He describes the effect of this fire, when the day of the Lord surprises the wicked, like a thief in the night. He speaks of the heaven and the earth in a threefold condition: first, as they were of old before the deluge, (v. 5): secondly, as they are now, (v. 7): and thirdly, as they will be after this purification by fire, (v. 13.) This third condition of the planet, with the surrounding atmosphere, he calls the "*new heavens and the new earth.*" He speaks of this dreadful conflagration for the destruction of the wicked at the coming of the Messiah, (vv. 7 and 10,) and then says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Upon turning to this promise, as we find it in the 65th chapter of Isaiah, we learn, that in this new heavens and new earth, which succeed the conflagration at the coming of Christ—there is the rebuilt city of Jerusalem,—the restored Jewish nation,—and men who live to a great age, but at length die; all of which clearly shows, that these events take place on the habitable globe after this regeneration by fire, and furnishes another powerful argument

for the *pre-millennial coming of Christ*. For Peter represents that coming as previous to the creation of this "*new heavens and new earth*," which creation, as we learn from Isaiah, is itself pre-millennial. The argument may be expressed thus: the creation of "*the new heavens and the new earth*," is before the millennium. (Is. lxxv.); but *the coming of Christ* is before the creation of "*the new heavens and the new earth*," (2 Pet. iii. 10, 12, 13); much more therefore is the coming of Christ before *the millennium*. But lest I should be accused of misrepresenting, or misquoting the passage in Isaiah, I will read it to you in its connexion.

"For behold, I create new heavens and a new earth:\*(compare Is. lxxv. 17, and Is. lxxvi. 22, with 2 Pet. iii. 13;)

\* Dr. Chalmers in his beautiful discourse on the New Heavens and the New Earth from 2 Pet. iii. 13, has the following excellent remarks :

"It altogether holds out a warmer and more alluring picture of the elysium that awaits us, when told, that there, will be beauty to delight the eye; and music to regale the ear; and the comfort that springs from all the charities of intercourse between man and man, holding converse as they do on earth, and gladdening each other with the benignant smiles that play on the human countenance, or the accents of kindness that fall in soft and soothing melody from the human voice. There is much of the innocent, and much of the inspiring, and much to affect and elevate the heart, in the scenes and the contemplations of materialism—and we do hail the information of our text, that *after the dissolution of its present frame-work, it will again be varied and decked out anew in all the graces of its unfading verdure, and of its unbounded variety*—that in addition to our direct and personal view of the Deity, WHEN HE COMES DOWN TO TABERNACLE WITH MEN, we shall also have the reflection of him in a lovely mirror of his own workmanship—and that *instead of being transported to some abode of dimness and of mystery, so remote from human experience as to be beyond all comprehension, we shall walk forever in a land replenished with those sensible delights, and sensible glories, which, we doubt not, will be most profusely scattered over the "new heavens and the new earth, wherein dwelleth righteousness."*

"But though a paradise of sense, it will not be a paradise of sensuality. Though not so unlike the present world as many apprehend it, there will be one point of total dissimilarity betwixt them. It is not the entire substitution of spirit for matter, that will distinguish the future economy from the present



and the former shall not be remembered, nor come into mind." The "*new heavens and new earth*" will far exceed in splendor and beauty, "*the heavens and the earth which are now.*" (2 Pet. iii. 7.) "But be ye glad and rejoice forever in that which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days : for the child shall die an hundred years old,"—that is, he who dies at the age of a hundred years shall be a child or youth, not compassed by the common infirmities of old age, but in the full vigor of his early days;—"but the sinner being an hundred years old shall be accursed." It would seem from this, that although in the millennium the great majority of the people will be righteous, just as a large majority are now wicked, still there will be during that happy era some few, whom the prophet calls sinners, and who, he says, shall be accursed. Some of these perhaps are the individuals to whom Lactantius refers, when, after speaking of

But it will be the entire\* substitution of righteousness for sin. It is this which signalizes the Christian from the Mahometan paradise,—*not that sense, and substance, and splendid imagery, and the glories of a visible creation seen with bodily eyes*, are excluded from it,—but that all which is vile in principle, or voluptuous in impurity, will be utterly excluded from it. *THERE WILL BE A FIRM EARTH, AS WE HAVE AT PRESENT, and a heaven stretched over it, as we have at present*; and it is not by the absence of these, but by the absence of sin, that the abodes of immortality will be characterized. There will both be heavens and earth, it would appear, in the next great administration,—and with this speciality to mark it from the present one, that it will be a heavens and an earth, 'wherein dwelleth righteousness.' " Chalmers's Works, vol. vii. pp. 291, 292; New York ed. 1842.

\* "The entire substitution of righteousness for sin." This will not be till the *perfected state* of the New Heavens and the New Earth *after* the thousand years are over. Isaiah, in speaking of the New Heavens and the New Earth *during* the thousand years, mentions some who are called "sinners." See Is. lxv. 20. See also the note on the New Jerusalem, Part II. Lecture V.

the personal reign of Christ and the saints, in the following language:—"And they that shall be *raised from the dead* shall be over the living as *judges*." (These judges of course are *the risen, changed, and glorified saints*, the children of the first resurrection.) He continues, "And the Gentiles\* shall not be *utterly* extinguished; but some shall be left for the victory of God, that they may be triumphed over by the just, and reduced to perpetual servitude."† These we say are perhaps some of the individuals of whom Isaiah speaks as *sinner*s, and as being *accursed*. The prophet thus proceeds: "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people,"—that is, they shall live to a very great age,—“and mine elect shall long enjoy the work of their hands.” The next two verses represent them and their offspring, as enjoying great prosperity and sweet communion with God. “They shall not labor in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.” The chapter concludes by representing the animal creation as participating in the general blessedness. “The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat.” It would appear from this, that *the serpent* is still under the curse. “They shall not hurt nor destroy in all my holy mountain, saith the Lord.” (Is. lxx. 17–25. cf. Is. xi. 6–9.) Such is the description in Isaiah. We now submit it to your candor, whether we have drawn any meaning from the lan-

\* There will be others living in the flesh on the new earth, besides the Jews.

† See Part II. Lecture VII., where the passage is quoted from Lactantius, “*de divinis institutionibus*.”

guage, which the words fairly interpreted do not convey. Does not this passage clearly show that the events spoken of, as occurring in "*the new heavens and the new earth*," at "the times of restitution of all things," take place on this habitable globe? And when viewed in connection with the declarations of St. Peter, does it not establish the fact, that Christ shall return in person, to regenerate both morally and physically the condition of the earth, and administer a righteous government among men?

At this period of millennial blessedness subsequent to the fierce desolation already spoken of, the prophets represent the earth as in a state of wonderful fertility. You will find frequent allusions to it in the book of Psalms, and in the Old Testament prophets, especially Ezekiel and Amos. (Ez. xxxiv. 26, 27; Amos ix. 13, 14.)

Do you ask me *how*\* the world is to be replenished after this destruction by fire. I have only to say, that God assures us of *the fact*, that after that epoch of the world's history, *the earth will be replenished with both man and beast*. It will be quite as easy for him to do it, after this destruction by fire, as it was formerly after the destruction

\* This is felt by some to be a serious difficulty. In the case of the deluge we are informed not only of the destruction of the earth, but of the manner in which a remnant was preserved, viz. in the ark. In the present case, that is, the destruction by fire, we are informed of the fact of this destruction, and also of *the fact* that a remnant escapes from among the nations in the flesh, to replenish the earth; but of the mode in which this deliverance is effected, no explanation is given. In both cases the facts are stated of a destruction and a deliverance; but in the one case *the mode* of deliverance is explained,—in the other it is not. But as God assures us of *THE FACT*, that assurance is sufficient evidence for a rational faith, although we may have *no explanation of the mode* in which the fact is to take place. Some writers, in order to avoid the difficulty, maintain that the pre-millennial conflagration, is not universal, in *the strictest import* of the term *universality*; in other words, that each spot of ground on the habitable globe is not then on fire, everywhere and at the same moment.

by water. The world then is to be changed\* and purified, but not annihilated by this avenging fire. There is no proof from Scripture, and certainly none from philosophy, that the world will ever be annihilated.

But I must glance at one or two other events, and then conclude my discourse. I have spoken to you of the judgment of the quick and dead, which takes place on *the morning of the great day of judgment*, in other words, near the beginning of the thousand years. There is also a judgment at the close of this great day. Christ and the saints who have a part in the first resurrection, are represented as reigning for a thousand years; after the expiration of which Satan is loosed for a little season, and goes forth to deceive the nations. A short conflict ensues, which is immediately terminated by the power of God. Then follows the second resurrection, which includes the wicked who were left in their graves at the time of the first resurrection, and also those righteous persons, and such too as are called "*sinner*s," (Is. lxx. 20,) who have lived and died in the flesh during the millennium. All of these, both good and bad, small and great, stand before God, and are judged according to their works; and whosoever is not found written in the book of life is cast into the lake of fire. (Rev. xx. 12, 13, 15.) This takes place in *the evening of the great day of judgment*; in other words, after the close of the thousand years. Such, my brethren, is the final consummation. Let me then exhort you to take heed to the admonition of St. Peter—"Ye

\* Peter uses the word "*perish*," with reference to the destruction of the world by the deluge; (2 Pet. iii. 6;) which shews that he means *change*, not annihilation, when in the same connexion he speaks of the world as being destroyed by *fire*. Compare Heb. i. 10, where Paul, speaking of the heavens and the earth, says—"they shall *perish*; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and *they shall be changed*." The destruction therefore, is for *change*, not for annihilation.



therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked,"—and what that error was, he mentions in the beginning of the chapter, *denying and disbelieving in the personal and pre-millennial advent of our Lord*, saying, "Where is the promise of his coming," etc.; beware, he says, brethren, "lest ye also being led away with *the error of the wicked*, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. iii. 17, 18.) Remember my friends the admonition of the Savior himself, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and *cares of this life*, and so that day come upon you *unawares*. For as a snare shall it come on all them, that dwell on the face of the earth." (Luke xxi. 34–36.) It is to come as a snare and a thief to the wicked; but Paul says to the Thessalonian Christians, while that day comes as a thief to the wicked who walk in darkness, and when they are saying "peace and safety, then sudden destruction cometh upon them, and they shall not escape,"—he adds, "But ye brethren are *not in darkness*, that *that day* should overtake *you* as a thief. Ye are *the children of the light*," etc. (1 Thess. v. 1–5.) But on all the wicked it shall come as a snare. "*Watch* ye, therefore," continues the Savior, "and *pray always*, that ye may be counted worthy to escape *all these things that shall come to pass*, and to stand before the Son of man." (Luke xxi. 36.) "*Watch therefore*," dear brethren, "*for ye know not what hour your Lord doth come*." (Matt. xxiv. 42.)

But I must hasten to a conclusion. My christian friend, do the wicked trouble you; do they sneer at you, and persecute you with ridicule, and scorn, and contempt,—and perhaps say all manner of things against you falsely, calling you, it may be, a poor fanatical enthusiast, because you



believe in *the good old primitive doctrine\** of the pre-millennial personal advent, and personal millennial reign of Christ and his saints?—bear it with patience; leave your cause in the hands of him who hath said, “Vengeance is mine.” It is but a short time, and you will be delivered from this state of humiliation and depression, and then you shall be enrolled in that glorious army of Messiah, which is described by David and St. John, as executing on the wicked the fierce judgments of the Lord. “*The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous; verily he is a God that judgeth in the earth.*”† (Ps. lviii. 10, 11.) The hour of your deliverance is near. Be patient, therefore, for the coming of Christ. He is now preparing a highway among the nations for the wheels of his chariot. It is but a little while, and *the grand crisis* shall arrive. It will be an awful struggle, but the Lord shall be the strength of his people, and the destruction of their enemies. It would seem from what is said in Rev. 19th, as we have already hinted, and also from several of the parables of our Savior, that to many of the wicked in that day there is not even a respite from bodily suffering; but that they are cast alive, body and soul, into the lake of fire. Oh my impenitent friends, that will be a dreadful day for *you*, dreadful beyond all conception, unless you repent. It will be a signal time of vengeance. God have mercy on you now. For unless you repent, in vain will you call on the rocks and mountains to hide you from the fierce wrath of the Lord Jesus Christ, when he comes *not as a suffering Savior*, but as *a terrible avenger*. In that day when “*the inhabitants of the earth are burned and few men left;*”‡ there is no reason to believe that you will be

See Part II., Lecture VII. † Part II., Lectures 1. and VII.\* ‡ Is. xxiv. 6.

among the few. You have enjoyed too many privileges in the meridian splendor of the gospel light, to escape the fierce vengeance in that great and terrible day. Like Sodom and Gomorrah you will, in all probability, perish in its flames. Repent, therefore, before that day come upon you as a thief. Prepare to meet thy God, for *the day of judgment is at hand*. It may be much nearer than you apprehend. Sinner, are you prepared to meet him in that day?—that dreadful day when all your unbelief will be given to the winds. You will indeed believe and tremble when ten thousand times ten thousand angels line the sky, and the loud peal of the trumpet summons to the judgment. How much better to believe *now*! Alas, it will then be *too late*. Now is the accepted time. A short period is added to your probation. I entreat you, therefore, by the mercies of God, believe on the Lord Jesus Christ; take your station on the watch tower, and note carefully the signs of his approach, for “unto *them that look for him*, shall he appear the second time, without sin unto salvation.” (Heb. ix. 28.) May God have mercy upon you, and enable you to say from the heart, “I know whom I have believed;” “I have fought a good fight, I have finished my course; I have kept the faith,—henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in *that day*, and not to me only, but unto *all them also that love his appearing*.” (2 Tim. i. 12; iv. 7, 8.)

## SUPPLEMENT I.

### CUNINGHAME'S VIEWS ON THE ORDER OF EVENTS.

Since the delivery of the preceding lecture, I have received from England the third edition of Mr. Cuninghame's very able work on the Apocalypse, from which, for the gratification and instruction of the reader, I have transcribed the following eloquent remarks on the order of events. It will be seen that he advocates substantially the same views as those maintained in the preceding lecture.

After quoting from a writer who says that "the first French revolution was but the beginning of woes"—that "it was *an earthquake*, and Europe has too easily flattered herself that its effects had spent themselves in the overthrow of Napoleon,"\* Mr. Cuninghame proceeds as follows—

"Amidst this commixture of dread and alarm, and these groanings of distressed nations, and fond whisperings of "peace, peace," suddenly as the blaze of forked lightning, unexpectedly as the fall of the trap upon the ensnared animal, and as the dark and concealed approach of the midnight thief, a voice like that of ten thousand thunders, shall burst on the ears of the astonished inhabitants

\* "Yes, Europe has so flattered itself,—but not so the writers on prophecy."  
(Cuninghame.)

of the earth. *It is the voice of the Archangel. It is the trump of God. It is the descent of the Son of God. He cometh—He cometh to judge the earth.* His dead saints spring from the dust—his living saints, in a moment, in the twinkling of an eye, are changed, and both together are rapt up far above the clouds, to meet Him, (1 Thess. iv. 17,) long before he is seen by the inhabitants of the earth.

“This, I conceive, is the great event that we are now to look for. So far as I can discern, no further signs are to be expected; as it seems to me, we have entered into that last period of awful expectation during which the church is likened to the Ten Virgins. When I published the former editions of this work, not having seen the distinction in time between the advent of our Lord in the air, and his descent to this earth in the day of Armageddon, I conceived that the restoration of Judah was to precede the advent. I now believe that this restoration is to begin just at the rapture of the saints, and that they are to be led through the wilderness as formerly, by the pillar of a cloud by day, and of fire by night, without knowing their conductor as the crucified Nazarene. That the Lord himself is to lead Israel through the wilderness, and plead with them face to face, appears evident from Micah ii. 12, 13, and vii. 15–17, compared with Ezek. xx. 33–37; yet, from Zech. xii. 10, it is apparent that their discovery of the crucified Jesus of Nazareth, as their conductor and guide, belongs to a later period. That the appearance also described in the last passage is a different one from the former, is manifest, for two reasons: first, it is in another place, viz. Jerusalem, whereas the former one was in the wilderness, Ezek. xx. 35; secondly, it is at a later period, viz. after their restoration to their own land, and when the confederacy of the nations shall have come against Jerusalem; whereas the former

was before their restoration. The history of Joseph shall be re-acted in its antitype in all its parts. They shall be fed and led by their brother, the mystic Joseph, and shall stand in his presence without knowing him.

“At the very same time that the saints are caught up to meet the Lord, and the restoration of Judah commences, the whirlwind of wrath shall go forth against the Roman earth—the political heavens shall pass away as a scroll—the war of Armageddon shall commence, and, in its awful progress, it shall make the world a wilderness. It may probably begin as an intestine war of the nations against themselves, tearing to pieces every kingdom and state, and establishing, first, a fierce democracy on the ruins of monarchical rule, ending at length in military despotism. It is during these awful and bloody struggles that the Roman earth shall be moulded into that great confederacy which is to perish in battle against the Lamb and his celestial hosts. This confederacy shall be headed by Lucifer, son of the morning, the Assyrian of Isaiah, who, though only one of the regal horns of the Beast,\* shall range under his military feoffship all the regal powers of the Western empire.

“Now, as these events must occupy a considerable interval of years, and as I hold it to be already proved that our Lord comes to the air, and takes his saints, before the war of Armageddon; and also before he conducts Israel through the wilderness, even as he was manifested to Moses before the first Exodus, and as he was actually present with the hosts of Israel (Ex. xiv. 24, 25,) in their passage through

\* “See Is. xix. 24, 25. The notion of an *eighth head* of the Beast, which is held by some interpreters of the present day, is inaccurate. There is no *eighth head*. There are seven heads with diadems on the Dragon, signifying seven successive sovereignties; and an eighth plural, or decemregal sovereignty, signified by the *ten horns with diadems*.” (Cuninghame.)



the Red Sea, I must conclude that a long interval will also elapse between the first appearance above the clouds and the descent mentioned in Zech. xiv. 4, 5, and Rev. xix. 11.

“During the whole of this interval the glorified church shall be with our Lord in the air. If it be asked, whether while one complex series of events is to be going forward upon earth, all preparatory to the great catastrophe of the treading of the wine-press, any parallel series is to be proceeding in the church above, preparatory to the glorious antithesis of that catastrophe, namely, the descent of the New Jerusalem, the city of our God, and the establishment of our Lord’s kingdom, I answer, that though it becomes us to use reverential caution in prying into these high mysteries of the kingdom, yet it does appear to me, that we are not left altogether without light in the Scriptures on these points.

“When the raised and changed saints are caught up to meet our Lord above the clouds, there shall be found assembled before him the whole of the church of the first born, without one lacking. At first, however, we conceive of this immense multitude as standing in one mass of celestial bodies, shining with resplendent glory, reflected as it were from the irradiation of the divine effulgence of their common Lord. There remains yet to be effected, the marshalling of these heavenly armies, in their various orders and degrees of glory and dominion. Of this comely and glorious array, in which the saints shall descend with our Lord, when he treads the wine-press, we have the type in the marshalling of the hosts of Israel, in Numb. i. and ii. And to the church triumphant thus marshalled, I conceive also the words of Balaam, in Numb. xxiv. 5, 6, have a mystical relation. But this marshalling of the saints, in their various degrees of glory, supposes a previous judgment according to works, since this is absolutely necessary thereunto. See Rom. xiv. 10–12, 2 Cor. v. 10, and sundry

other passages of Scripture, but especially the parable of the pounds, in which the judgment according to works is placed immediately after our Lord receives the kingdom. (Luke xix. 13--15.) Now, the extreme particularity of this judgment, which is for the vindication of the divine justice and impartiality in the eyes of all intelligent creation, seems to demand a considerable interval. Next, as I conceive, to this judgment of the glorified church, follows the marriage, Rev. xix. 7. There is also the solemn investiture of our Lord in the kingdom, on which occasion he adds to the *stephanos*, *crown*, which he wears in chap. xiv. 14, the *diademata polla*, *many diadems*, with which he comes forth in the day of the treading of the wine-press, xix. 12. All these events do, in their relation to the divine attributes of power and omniscience, require, indeed, only a moment of time; but in their relation to the capacities of the creature, for whose instruction and manifestation of the divine glory they are intended, they require a considerable lapse of time.

"I remark, in the next place, that the interval between the Exodus of Israel from Egypt, and their entrance into Canaan, appears to be in many respects a type of the interval between the rapture of the glorified church out of the mystic Egypt (Rev. xi. 8,) into the air to meet the Lord, and her subsequent descent with him.\* Israel, after passing through the Red Sea, was, as it were, buried in seclusion from the world in the solitudes of Sinai, and there received the institutions of Moses. In like manner, I apprehend, when our Lord first comes into the air, the sign

\* "The learned Joseph Mede, two centuries ago, conjectured that the rapture of the saints into the air unto their ark, Christ, might be, their being "preserved there from the deluge of fire, wherein the wicked shall be consumed." See his Works, b. iv. epist. 22. It is plain, therefore, that he must have contemplated their continuing in the air during a considerable interval of time. This idea then is no novelty." (Cuninghame.)

of the Son of Man shall appear, the same, perhaps, as the ensign of Isaiah, xviii. 3. But the saints being rapt up, the sensible signs of his presence shall be withdrawn. Shrouded and enshrined in celestial light, wholly inaccessible to mortal eyes, our Lord shall with his saints direct all the movements of the storm of wrath; and after the children of men shall have recovered from their first sensations of horror and dismay, occasioned by the voice of the Archangel, and the sign of the Son of Man, they shall, like Pharaoh, be judicially hardened; and, deceived by the devil, they shall gather themselves to the battle of the Great Day, altogether insensible against whom they are fighting.†

“In this sanctuary of unseen and celestial light, the glorified church may probably receive from her Lord the institutions of his kingdom in the new earth, and may thus be prepared to fill her high office of subordinate and yet conjunct dominion and priestly ministrations in the age to come. And as the Hebrew Church received from Moses, when in the wilderness, the book of Genesis, containing the history of creation, and of the world and the church, down to the end of the patriarchal age, it seems agreeable to this analogy that the glorified church

† “If there are any who conceive it impossible that such a hardening of the nations should take place after they have seen the Lord, or at least the sign of the Son of Man, whatever that be, I must request them to consider the transactions which took place on the plains of the wilderness at the foot of Mount Sinai. What was the interval between that awful display of the majesty of God, at the giving of the law, and the day when the people danced before the golden calf made by Aaron? The answer is, that *less than six weeks* was the interval between these things. In that memorable example of the exceeding wickedness of the human heart, we have therefore a complete and ready answer to this objection. It ought, also, to be considered that the hardness of heart resulting from an infidel philosophy, must be more entirely Satanic than that which was the fruit of ignorance and superstition.” (Cuninghame.)

should, along with the institutions of the age to come, receive, while with her Lord in the air, a full record of all the past mysteries of Creation, Providence, and Redemption—without which it does not appear that the saints can possess the necessary qualifications for administering the affairs of the kingdom.” (Cunninghame on the Apocalypse, pp. 491--497, 3d ed. London, 1832.)

## SUPPLEMENT II.

### CUNINGHAME ON MATTHEW, XXIV. 34.\*

In our first lecture on the Second Advent, [see Part II., Lecture I., pp. 98, 99,] we adverted to the difficulty respecting the meaning of the phrase "*this generation*" in our Lord's prophecy; [See Luke xxi. 32: Matt. xxiv. 34,]—and gave two interpretations, [see the paragraph pp. 98, 99, amended in a note in the Preface,] one adopted by the learned and pious Joseph Mede, and the other by Mr. Cuninghame. As the reader may wish to see the views of this distinguished writer, in his own words, we shall take the liberty of transferring to these pages his very able and learned exposition.

After quoting Matt. xxiv. 34, and Luke xxi. 34, Mr. Cuninghame observes:—

"Every one must see that there is apparently a great inconsistency between what is said in the first part of the above passage of Matthew, and the interpretation of the prophecy which I have offered, since our Lord here appears to affirm that the whole of the prediction was to be accomplished during the generation then living on the earth. This indeed is the difficulty which, more than any other, has puzzled and perplexed those who have endeav-

\* The work from which these extracts are made, viz. Cuninghame on the Apocalypse, (third edition) was not received till after the first and a portion of the second lecture of Part II., had been printed. This supplement would otherwise have been placed immediately after the first lecture on the second advent, where it properly belongs.



ored to give a consistent interpretation of our Lord's prophecy.

"The great and justly celebrated Mede, whose explanation of the whole prophecy is similar to the one given in these pages, in order to do away the objection arising to it from the above clause, supposes that *genea*, the Greek word in the passage, which is translated "*generation*," does not mean a generation of co-existing men, but a *race* or *nation*; and the *nation* spoken of he takes to be that of the Jews. He, therefore, interprets it as signifying that "*the Jewish nation shall not pass away till all these things be fulfilled*;" and refers to the declaration of God in Jeremiah, xxxi. 35, 36, as being parallel thereto: [See his Works, Book iv. epistle 12.] That *genea* is sometimes used in this sense, both in the Greek version of the Old and the New Testaments, is shown by Mede in the passage of his Works referred to. But though the word occasionally signifies a *nation* or *people*, yet this is certainly not its natural or ordinary meaning; and where it does not occur in the above sense, the context always points out that it is not to be understood in its general acceptance.

"In this passage, on the contrary, the immediate context would rather lead us to understand it in its usual meaning of "*a generation*" of cotemporary men, and as being used in a chronological sense. Besides, on referring to the version of the Seventy, it will be seen that *genea* is commonly used to translate the Hebrew word *dor*, signifying "*a generation*," in the ordinary sense of the word; and accordingly, in most of the Hebrew versions of the Gospel, *dor* has been used for *genea*, in rendering this identical passage into Hebrew; and we may with humility presume that it was the very word used by our blessed Lord in delivering the discourse. And if this be the case, Mede's translation of it is untenable.

"The true solution of this difficulty seems to consist in a close attention to the word which is supposed to indicate the *complete fulfilment* of the prophecy in that generation. The original expression for the clause, "*till all these things be fulfilled*," is *heos an panta tauta genetai*. Now, the most proper and original signification of the verb *ginomai* is not, "*to be completely fulfilled*," as it is rendered in the passage before us; but it rather signifies, *commencement running into subsequent continuance of action*.\* This will appear by substituting it for other verbs which clearly denote the *accomplishment of action*. Thus in the clause in Luke xxi. 24, "until the times of the Gentiles be fulfilled," if *genontai* were substituted for *plerothosi*, the sense would be materially altered, and the phrase would then mean *until the times of the Gentiles shall be*, that is, shall *arrive* or *commence*. In like manner, if *genontai* were to be put for *telesthosin*, in Revelation xxv. 8, the sense would be, *until the seven plagues of the seven angels shall arrive or begin*. These examples show, that the strict rendering of the clause we are now considering ought to be, "*this generation shall not pass away till all these things shall be*, i. e. *shall be fulfilling or begin to be*."† The expression, *all these things*, must be understood as used collectively to denote the whole series of events contained in

\* "I by no means deny that this verb, in certain connexions of Syntax, etc., does mean complete fulfilment. All that I affirm, is, that in the passage under discussion, it does not appear to bear that meaning; and it is there found in the Subjunctive Aorist, *genetai*."—(CUNNINGHAME.)

† "In confirmation of this reasoning as to the proper signification of *ginomai*, it may be observed that the phrase *ha dei genesthai en tachei*, in Rev. I., is explained on the same principle by Vitringa, Doddridge, Woodhouse, Dr. Cressener, the Jesuit Ribera, and others. So in Matt. viii. 24, *seismos megas egeneto* does not signify that *that the storm was over*, but *was begun*. In Matt. viii. 16, we have the words *opsias de genomenes*, *the evening being come*; in Mark vi. 2, *genomenou sabbatou*, *the Sabbath being come*. John

the prophecy, which whole series began evidently to receive its accomplishment in that very generation by the destruction of Jerusalem and its temple, and the leading away the Jews captive into all nations. Thus a difficulty, which has so much perplexed interpreters of the Scripture, is proved to have no real existence, and it is shown, that the appearance of difficulty arose solely from a want of closeness in the translation; and the verb *ginomai* being rendered in the same sense, as if it had been *teleo* or *pleroo*, to finish or fulfil.”\*

viii. 58, *prin Abraam genesthai*, before Abraham was born. John xiii. 2, *deipnou genomenou*, according to our version, is rendered *supper being ended*—but according to Whitby, Doddridge, Macknight, Schleusner, etc., *supper being come*.

“Against this argument the Investigator, vol. I. p. 404, comparing the words in Mark xiii. 4, *hotan melle panta tauta sunteleisthai*, with those of Luke xxi. 7, *hotan melle tauta ginesthai*, says, “Observe that the same thing is expressed by two different words, which bears against Mr. Cuninghame’s distinction.” To this I reply, 1st. That it is plain from Matt. xxiv. 3, that neither Mark nor Luke give *the whole* of the question of the disciples, since Matthew supplies the words omitted by them both, ‘What shall be the sign of thy coming, *kai tes sunteleias tou aionos*, and of the end of the age.” As there were four disciples present, (Mark xiii. 3,) it is probable, that in their eagerness for information, each of them asked questions, and not always in the same words; and the verbal differences between the three Evangelists may thus be accounted for, without supposing that which is contrary to fact, that the two verbs *ginomai* and *sunteleo* are synonymous. 2d. The verb *ginesthai* in Luke xxi. 7, is in the *Present Infinitive*, whereas in the phrase under discussion, v. 32, *heos an panta genetai*, it is in the *Subjunctive Aorist*; and although I myself neither know nor pretend to know Greek, yet I shall before closing this discussion, produce evidence from the Syriac version to prove, that our most accomplished Greek scholars do sometimes mistake the force of the Subjunctive Aorists. I therefore infer, that even if the *ginesthai* of Luke xxi. 7, do mean complete fulfilment, it by no means follows that the *genetai* of v. 32, has the same force; and in confirmation of this, let it be observed, that in all the examples cited in the former part of this note, of the verb denoting *commenced fulfilment*, it will be found in the Aorist form.”

(CUNINGHAME.)

\* “The reader will find the interpretation of the clause which is here offered, fully illustrated in a paper in the Christian Observer, for April, 1811,

“Our Lord having told the disciples, in the words which have been considered, that the generation then living should not pass away till the whole series of events predicted by him began to receive their accomplishment, did

by Mr. Faber. The subject was, for some time, discussed between Mr. Faber and the writer of these pages, in the way of private letters, and the result of these discussions made public by Mr. Faber in the above paper. For my own part, I confess that I was first indebted for the idea which led to this interpretation, to a writer in the *Christian Observer*, for 1806, pp. 145, 146, who signs himself “A Plain Honest Man.”

“Since the first edition of this Work [Cuninghame on the Apocalypse] was published, another solution of the foregoing difficulty has been proposed by a writer in the *Christian Observer*, who signs himself “C. O.,” and it has since been adopted by Mr. Gisborne in his Volume of Essays, p. 254. In the phrase, *ou me parellhe he genea haute*, he proposes to alter the accents on the last word, and write it *aute*. He adds: “It is well known, that in the most ancient manuscripts, written in uncials or capitals, without points or accents, the word is ambiguous, and, therefore, the alteration that I propose is perfectly allowable.” Having made these remarks, he expounds the prophecy itself in reference to the same events as I have done, and renders the clause containing the difficulty as follows: “When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.” “Verily I say unto you, *that* generation shall not pass away till all be fulfilled.” The inference he draws from the passage so rendered is, that all the great and awful events mentioned by our Lord, under the figure of signs in the sun, moon, and stars, shall occupy a space of time less than a generation; so that the very same generation which witnesses the signs in the celestial luminaries, shall also behold our Lord coming with the clouds of heaven.

“I have thought it right to place this solution before the reader, in justice to the anonymous writer; but I still adhere to the view of the passage which is given above.—2d Edit.

“Mr. Faber has, in his *Sacred Calendar of Prophecy*, (vol. I. p. 261) abandoned the solution of the above difficulty, which he formerly adopted in concurrence with myself, and has now embraced the opinion of Mede, that *genea* ought in this passage to be translated *nation*, and that it refers to the nation of the Jews. He therefore renders the passage, “Verily I say unto you, *this nation* shall not pass away, until all these things shall have been fulfilled.” Mr. Begg in his *Letters to a Minister of the Gospel*, and a writer in the *Investigator*, vol. I. p. 53, adopt the same view.

“The Scriptural as well as Classical examples quoted by these writers, do indeed as already admitted prove, that the word is sometimes used in the sense

thus in effect, give an answer, as far as it was proper to do it, to the question "*when shall these things be?*" He afterwards, however, adds that *that day and hour*, viz.

of a *nation* or *people*, yet I conceive it has always relation to a nation of co-existing men, *i. e.* of *one generation*, or a nation considered with reference to its *pedigree* or *descent*, and not in an abstract sense. Indeed some of the examples quoted to uphold the last sense, when examined in connexion with their contexts, do evidently contradict the meaning which is endeavored to be elicited from them. Mr. Faber, for example, quotes the 211th line of the Iliad, lib. VI. in support of his sense. But if we examine the whole passage beginning with line 145, we shall find the following to be the sense of the original, in lines 146–149.

As is the *generation* of leaves, such is also that of men;  
Some leaves the wind scatters on the ground, while others the wood  
Vegetating produces; and in the season of spring they grow up.  
So is the *generation* of men, one (generation) is born, and another dies.  
*hos andron genee he men phuei he d'apolegei.*

"Now it is self evident from this line, and the whole stanza, that *genee* is used by Homer, in the sense of a *race* or *generation* of men, *co-existing at the same time*; and on carefully reading the passage from line 145 to 211, the one quoted by Mr. Faber, it will be seen that the meaning of *genee*, in that line, is not as the learned author would maintain, *a nation*; but simply the pedigree or lineage of Glaucus, the grandson of Bellerophon. I also find on consulting the Thesaurus of Suicerus, that he entirely contradicts the assertion of Mr. Faber, that it is only in a *secondary sense*, that it acquires the "signification of a nation of cotemporaries." Suicerus attributes to it the following principal senses:

I. *Genea* Notat *personas generatas SIMUL VIVENTES.*

II. Notat *partem temporis ia quo homines vivunt.*

III. Significat *durationem vitae*, and, under this head, he shows that it is applied both to the divine generation of our Lord, from the Father, and to his human, from the Virgin.

IV. Sumitur *pro certo hominum genere*—Either the wicked or the just.

"I shall now offer further reasons for maintaining, that in the passage under consideration, to wit, Matt. xxiv. 34, it cannot possibly bear the signification attributed to it, by Mr. Faber and Mr. Begg.

"1st. It appears to my mind quite evident, that it is here used in a *chronological* sense, in answer to the first and anxious question of the disciples, *when shall these things be*, *i. e.* the destruction of Jerusalem, and the temple. If it be not so understood, it will follow, that our Lord returned *no answer whatever* to that question, which is placed first in order by all the three Evan-



the day and hour of his second advent, were unknown to all, saving the Father.\* And in the conclusion of this important and interesting discourse, our Savior exhorts the

gelists; and therefore that he left the disciples in utter ignorance as to the times and seasons of the fulfilment of his awful words, *There shall not be left here one stone upon another, that shall not be thrown down.* For it will be found that there is in our Lord's whole prophetic discourse, no other mark or intimation of the times and seasons of the destruction of the temple, than is contained in the words of the 34th verse, when understood, as the whole context leads us to understand them *chronologically*. 'Now learn a parable of a fig tree. WHEN his branch is now tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, WHEN ye shall see all these things, know that it is near, even at the doors. *Verily I say unto you, THIS GENERATION SHALL NOT PASS until all these things be fulfilled, (fulfilling.)* Heaven and earth shall pass away, but my words shall not pass away. But of that day, (viz. of his advent in glory,) knoweth no man, no not the angels in heaven, but my Father only.'"

"2dly. There are several texts in the Old Testament which appear to throw light on the question under discussion, wherein the word *genea* occurs in the version of the Seventy, in a sense precisely similar to that which it bears in Matt. xxiv. 34. Numb. xxxii. 13, "And he made them to wander in the wilderness until *all that generation* that had done evil in the sight of the Lord, was consumed," *heos exanelothe pasa he genea hoi poiountes ta ponera enanti Kuriou.* Deut. xi. 14, "Until all the generation, *pasa genea*, of the men of war having died, were consumed out of the host,"

"Now as in these passages the word does, without contradiction, bear the sense of a generation of co-existing men, *which had passed away* before the children of Israel arrived at the brook Zered, on the borders of the promised land; so in Matt. xxiv. 34, the analogy of the expression leads us to interpret it as assuredly signifying that the then existing generation of men *was not to pass away* UNTIL our Lord's prophecy was in course of fulfilment by the actual destruction of Jerusalem and its Temple.

"On the other hand, if the meaning of *genea*, which is pleaded for by these writers, be admitted, it makes our Lord's emphatic words, *Verily I say unto you*, etc., to affirm simply a Scriptural truism—(which the disciples already held with more than Scriptural tenacity, as to *times* and *seasons*, (see Acts I. 6,) viz. that the Jews, a people that are never to pass away, (Jer. xxxi. 35—

\* "We find in other passages of Scripture the expression *that day*, applied by way of emphasis to the day of the Second Advent, as being the day, above all others, to be the subject of contemplation. 2 Tim. i. 18; iv. 8." (Cunninghame.)

disciples to constant watchfulness, that they might not be taken by surprise in the day of the Second Advent; and that when that day should come, they might be accounted

37,) shall not pass away, until all the things predicted by our Lord shall have been accomplished. Thus these words are divested of all peculiar force and meaning, and of all originality, and especially of all chronological force; and this in a discourse manifestly relating to the times and seasons.

“Having already shown that *ginomai* bears the signification of a *begun* accomplishment, I shall now observe, that in Matt. xxiv. 34, it is found in the Aorist Subjunctive *genetai*, in connexion with *heos an*. Now, Mr. Faber, on the authority of *one of the first Greek scholars of the age*, was pleased, in a paper in the Jewish Expositor for March 1823, to affirm that when Aorist Subjunctives are constructed with *hotan*, or *heos an*, or *achris hou*, the laws of grammar inexorably require them to be rendered in the *future past sense*. According to this canon of Syntax, the phrase in Matt. xxiv. 34, ought to be rendered with Mr. Faber’s sense of *genea*, “this *nation* shall not pass away until all these things shall *have been fulfilled*.”

“In opposition to this canon, (resting on such high authority,) I in the following month of April, 1823, brought forward sundry examples from the Syriac version, (made while the Greek was yet a living language) wherein the Aorist Subjunctive, with *hotan*, is translated by the Syriac Participle Present, implying a *running present sense*. I subjoin an extract from my Paper in the Jewish Expositor for that month:

“1st. The first text which has occurred to me is Matt. VI. v. 11. *hotan oneidisosin humas kai dioxosi kai eiposi pan poneron rhema*. Are we then according to the rule of grammar now adopted by Mr. Faber, to render this clause, ‘when they SHALL HAVE REVEILED you, and SHALL HAVE PERSECUTED, and SHALL HAVE SPOKEN all manner of evil of you.’ Is the blessedness of the persecuted and reviled Christian only to *begin* when his persecutions are *ended*? Alas! how would this mar his comfort? Is it not manifest, on the contrary, that Christ pronounces his people blessed ‘even while they SHALL BE REVILING you, and PERSECUTING you, and SPEAKING all manner of evil of you.’ I have accordingly consulted the Syriac version, which I believe is allowed to be the most ancient of all on this passage, and it renders *oneidisosin* by *mhsdyn* being the plural *Participle Present*, and *dioxosi* by *rdphyn* being also the *Participle Present*, and *eiposi* by *amryn* the same *Participle Present*.

“I next showed that in the phrase in Luke vi. 26, *Ouai humin hotan kalos humas eiposi pantes hoi anthropoi*. Woe unto you when all men shall speak well of you, the Syriac renders *eiposi* by *yhvon amryn* shall be speaking, etc., the *Participle Present*.

worthy to escape the things which should come to pass, and to stand before their Lord and Master." Cuninghame on the Apocalypse, pp. 311-322—third edition—London, 1842.

"I shall now add, that the phrase in Matt. xxiv. 32, *hotan ede ho klados autes genetai hapalos*, is rendered in Syriac as follows: "When now its branches *are becoming* tender," and the penultimate word being the identical *Aorist Subjunctive* of *ginemai*, now under discussion, is expressed by the *Participle* (Benoni) *Present Plural*, the whole clause being *dmhda dsvkyh rkn*. (See Schaaf, Lexic. Syriac. Lugdun. Batav. 1708, p. 550.) And so uniform is the rule, that in the next clause of the same verse, "and putteth forth (is putting forth) leaves," the Greek *Aorist Subjunctive ekphue* is again rendered by the Syriac *Participle Present phrgnyn*. Likewise in the corresponding clause of Luke xxi. 30, the Greek *Aor. Subj. probalosin* is rendered by *mphrgnyn*, being the *Participle Present* of the conjugation *Aphel* of the same Syriac verb. (See Schaaf. p. 465.)

"It appears, therefore, to be quite manifest, (if the authority of the Syriac version, made while the Greek was a living tongue, and almost in the Apostolic age, be thought conclusive,) that the phrase in Matt. xxiv. 34, may legitimately be rendered, *This generation shall not pass away till all these things be FULFILLING*; and as I have previously shown that *genea* cannot in this passage mean *a nation*, I presume that the above rendering contains the true solution of the difficulty. When my former editions were published, I was not aware that Dr. Cressener had explained the passage in the same manner, in his *Demonstration of the Apocalypse*, a century ago. He understands the meaning of the words, 'all these things' shall be fulfilled, to be "the same with that which the Jesuit Ribera, and most others with him, do determine the sense of a like expression at the beginning and at the end of the Apocalypse, to be; in both which places it is said of all the things in that Book, that they were *things that shortly must be done*—that is, says Ribera, of these words, *things that must shortly begin to be done*, which he says *is a common way of speech in the world, and according to the usages of Scripture.*" In this sense all "the things mentioned in the 24th of St. Matthew would be said to be fulfilled in that generation, though nothing but some remarkable beginning of them had been *then* to be fulfilled." Cressener *Demonstr. of Apocalypse*, Lib. II., c. 2." (Cuninghame on the Apocalypse, third edition. London: 1832.)

## LECTURE V.

### THE PERSONAL REIGN OF MESSIAH,

AND HIS GLORIFIED SAINTS ON THE REGENERATED EARTH.

“THE LORD GOD SHALL GIVE UNTO HIM THE THRONE OF HIS FATHER DAVID, AND HE SHALL REIGN OVER THE HOUSE OF JACOB FOREVER, AND OF HIS KINGDOM THERE SHALL BE NO END.” Luke i. 32, 33.

Introduction—a kingdom promised to Christ as the Son of Man.—The storm of vengeance precedes the full establishment of Messiah’s kingdom and the blessedness of millennial rest.—A statement of the point in debate.—Short argument for the personal reign from the personal and pre-millennial advent of Christ.—The personal reign argued from Luke i. 32, 33.—Meaning of the expression “David’s throne.”—Argument from the original grant of dominion to Adam, Gen. i. 26–28. Other arguments.—The doctrine sanctioned and encouraged by our Savior himself.—Objections answered.—Various passages examined. The reign of Christ and his saints is on the earth—Jerusalem the metropolis of the world —Note on Mr. Begg’s view of the city in Ez. xlviii., and the New Jerusalem of St. John.—Mr. Sirr’s explanation of the difficulty, “no more sea.”—Bickersteth and Begg.—The question answered who are the king and princes, and who the subjects of the millennial reign.—Pre-eminence of the restored Jewish nation over other nations in the flesh.—Conclusion.

This portion of Scripture is a part of the salutation of the angel Gabriel to the Virgin Mary. Let us examine it in its connexion. Commencing with the narrative at the 26th verse of the chapter, we read: “And in the sixth month, (*i. e.* the month immediately after the five months mentioned in the preceding verses) the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the

house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto HIM, (*i. e.* to the Man Christ Jesus, the incarnate Immanuel, who was to be born of the Virgin Mary) *the throne of his father David*. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." This kingdom, you will observe, is promised to Christ, *as the Son of Man*,\* the offspring of the Virgin Mary, the lineal descendant of king David, and as such the heir to David's throne. This accords with what we read in the 7th chapter of Daniel, 13th and 14th verses: "I saw in the night visions, and behold, one like the *Son of Man* came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed:" and in Dan. ii. 44, "And *in the days of these kings* (*i. e.* the kings who rule over the territories of the ancient Roman empire, after it has been divided into ten parts, cf. Dan. ii. and vii.) in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but *it shall break in*

\* It could not be promised to him as God, for in his divine nature he was already Lord of the universe, having created all things. John i. 3.



*pieces* and consume *all these kingdoms*, and it shall stand forever." The reign of Messiah is not to be ushered in peaceably by the gradual conversion of mankind, but *the stone* representing Messiah's kingdom dashes against the colossal image representing the kingdoms of the earth, grinds it to powder, and the wind sweeps it away like chaff. It is therefore a work of tremendous violence, of fierce judgment, as we have already shown in the preceding lecture. And when the earth shall have reached the last climax of wickedness, and the storm of vengeance shall have descended under the direction of Messiah and his glorified saints, then and not till then shall we experience the blessedness of millennial rest.

It is agreed by all who profess to believe in the Bible, that Messiah is to reign spiritually in the hearts of men, the question is, whether in addition to this, he shall reign personally on the earth, with external, visible power, as the great civil and ecclesiastical ruler over the world. Our own opinion is that all such passages as the following one from Zechariah refer to a personal as well as to a spiritual reign: "The Lord shall be king over all the earth: in that day shall there be *one Lord*, and *his name one*." (Zech. xiv. 9.)

We have already shown, that Christ is to return in person to the earth previous to the millennium—and as the Scriptures nowhere state that he leaves the earth after his return—and as it is acknowledged that he exercises some kind of reign during the millennium, the inference would seem to be unavoidable, that his reign is personal, and not merely spiritual.

But not to rest the question here, I argue the personal reign of Christ in the first place from the promise contained in the text, which is the same in substance with what is often mentioned in the Old Testament. The promise is that the Messiah, the man Christ Jesus, God manifest in

the flesh, in the visible glories of his humanity, shall sit upon *the throne of David*. For, as we have already stated, the promise is made to Christ as *Man*, as the incarnate Immanuel, the offspring of the Virgin Mary, and the *lineal descendant of David*, and consequently *the rightful heir to David's throne*. Now what is the meaning of the expression "*David's throne?*" It cannot mean a throne in some distant part of the universe called heaven, for David never had a throne there. For what says Peter in his sermon on the day of Pentecost, recorded in the 2d chapter of the Acts of the Apostles? He says that "David is not ascended into the heavens." (Acts ii. 34.) Of course if he had not ascended into heaven, but was still in the separate state of departed spirits, he could not have had *a throne* in heaven. Nor can the expression before us mean a throne in the Gentile church, for David never had a throne *there*. Indeed, in David's time the manifestation of Christ to the Gentiles had not occurred. It was not till the death of Christ, that the middle wall of partition between Jew and Gentile was broken down. Now suppose it had been said to the mother of George IV. that the Lord should give to him the throne of his father, George III., or to the mother of Edward VI. that the Lord should give to him the throne of his grandfather, Henry VII., what would have been meant by such language? It would obviously have meant the throne of *England*; and to sit upon the throne of a kingdom, signifies, according to the established use of language, to reign personally over that kingdom. In like manner, agreeably to the fair import of words, when it was promised to the Virgin Mary, that her son, the Lord Jesus Christ, should sit upon *the throne of his father David*, the angel Gabriel meant,—and the mother of the man Christ Jesus, accustomed as she was to Jewish phraseology, could have understood him to mean, nothing else,—the angel meant, I say,

that the Messiah should reign in person where David reigned, that is, in the literal land of Palestine, over the twelve tribes of Israel. To this agree the words of Ezekiel, who prophesied that when the Jewish people should be restored to their own land, they should no more be divided into two kingdoms, but one king should reign over them all on the beautiful mountains of Palestine. (Ez. xxxvii. 21-28.) Such is the import of the promise contained in our text. There are many passages, however, which promise a more extended dominion: and according to these, Messiah is to reign not only over the house of Jacob, but over the whole habitable earth. (See the 2d, the 8th, and the 72d Psalms, and Zech. ix. 9, 10.)

This leads me to recur to the original grant of dominion given to Adam. You will find it in the first chapter of Genesis, the 26th, 27th, and 28th verses, where we read as follows: "And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth on the earth." This was the original grant of dominion to Adam the first man. He lost it in the fall. It was then usurped by Satan, who is called the God of this world, and the Prince of the power of the air. But the second Man, the Lord from heaven, as the Scriptures inform us, is to restore all that was lost in the fall, and hence in the 8th Psalm, which has been always applied to the Messiah, we read: "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy

glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and *the Son of Man*, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!" Here the language is almost identical with that of the original grant recorded in the first chapter of Genesis, and the meaning is precisely the same. This Psalm, therefore, represents Messiah the second Adam, as receiving and recovering the dominion over the creation, which the first Adam had lost, and which is at present usurped by Satan, the god of this world. Now if you have any doubt that this Psalm refers to the Messiah, you will have your doubts entirely removed, when you examine the inspired comment upon it given by St. Paul in the 2d chapter of his Epistle to the Hebrews. Beginning at the 5th verse, we read thus: "For unto the angels hath he not put in subjection the world to come, whereof we speak." The Greek word which is here translated "world" is *oikoumene*, and means the habitable earth, and the passage should have been rendered not, "the world to come," but "*the habitable earth to come*," or "*the future habitable earth*," that is the new earth of which we spoke in our last lecture, and which is described by St. Peter in the 3d chapter of his second epistle. The word *oikoumene* is a Greek participle, and means *inhabited* or *habitable*, the word *ge* being understood, which

means the earth or the land. Hence the meaning of the expression in this passage, as we have already stated, is "*habitable earth*."

But to proceed. "For unto the angels hath he not put in subjection the *habitable earth to come*, whereof we speak (i. e. *the new earth*.) But one in a certain place testified, saying"—here Paul quotes from the 8th Psalm—"What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he hath put all in subjection under him, he left nothing that is not put under him. But now we see *not yet* all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (Heb. ii. 5-9.) Such is the comment given by St. Paul. He speaks of the Messiah, you observe, in three conditions: first, that of sub-angelic humiliation—"We see Jesus who was made a little lower than the angels," (Heb. ii. 9;)—secondly, that of heavenly exaltation—"crowned with glory and honor," (Heb. ii. 9,) and sitting at the right hand of his Father;—and thirdly, that of earthly dominion—"we see *not yet* all things put under him," (Heb. ii. 8;) intimating that though he is not yet possessed of his full reward, still on the future habitable earth (cf. Heb. ii. 5, 6, 8, and Ps. viii.) "Christ will be the manifested head of creation, the second Adam, the Lord from heaven, ruling over land and sea, and making Jehovah's name glorious to the ends" of the world.\*

\* See "A Millenarian's Answer of the Hope that is in him," by the Rev. John Cox, p. 18; Sirr on the First Resurrection, p. 168; and Gerard T. Noel on "The prospects of the Church of Christ in connexion with the Second Advent," pp. 69, 70, and pp. 16-20,



I will now quote a few passages from the Old Testament, in corroboration of the views already laid down, and then proceed to shew, that the doctrine of Messiah's personal reign on the earth was encouraged and sanctioned by our Savior himself.

The first passage to which I refer, is one which has been already quoted in the previous lectures. You will find it in the 23d chapter of Jeremiah, from the 5th to the 8th verse inclusive. "Behold the days come, saith the Lord, that I will raise unto David *a righteous Branch*, and *a King shall reign* and prosper, and shall execute judgment and justice in the earth. *In his days* Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, *The Lord our Righteousness*. Therefore, behold, the days come saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt. But the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." This, as we have already shewn, is clearly a literal return of the Jews to the land of their fathers. Now where is the warrant for giving to *this* part of the prophecy a *literal* interpretation, and giving to the *other* part of it, an interpretation exclusively spiritual or *figurative*. The Lord says that he will raise unto David a righteous Branch. Does not this mean a literal descendant of king David? That is admitted by all. The prophecy then proceeds thus,—"*and a king shall reign* and prosper, and shall execute judgment and justice in the earth. *In his days* Judah shall be saved, etc. Is not this exactly the language, that would be used to describe *the personal reign* of a lineal descendant of King David, ruling over the restored Jewish nation, and administering a righteous and prosperous government? There is not the

shadow of a warrant, either in the connexion and context or in the known nature of the subject, for giving to the passage in its relation to the reign of Christ, an import exclusively figurative and spiritual. I am aware that some of the language is metaphorical, as for instance, "*a righteous branch*;" but the established usage of such words shews, that in a connexion like this, the expression means the literal descendant of a particular family, just as the branch of a tree springs from its parent stock. If it be said that other passages of Scripture speak of a spiritual reign of the Messiah in the hearts of men. We grant it. The question however is not whether Christ is to reign spiritually, but whether at the same time he is not *to reign personally also*: and we maintain, that the language of Jeremiah in the connexion and context clearly points out *the literal and personal reign of a lineal descendant of king David*,—the legal heir to his throne,—the promised Messiah,—*the Lord our Righteousness*.

To the same effect we read in the 33d chapter of Jeremiah, 15th and 16th verses. "In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness."

In Isaiah, 16th chapter and 5th verse, we read thus: "And in mercy shall *the throne* be established: and *he* shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness." This establishing of the throne in mercy is mentioned after the destruction of the spoilers, the extortioners, and the oppressors spoken of in the preceding verse.

The language also of the sweet singer of Israel, "appears to place it beyond a question, that he saw through the long vista of ages, Christ, as his descendant after the

flesh, reigning in Jerusalem with a splendor and glory of which nothing that the world has ever yet seen can give an adequate idea.”\* “The Lord hath chosen Zion : he hath desired it for his habitation. This is my rest forever : here will I dwell ; for I have desired it. I will abundantly bless her provision : I will satisfy her poor with bread. I will also clothe her priests with salvation ; and her saints shall shout aloud for joy. There will I make the HORN OF DAVID TO BUD : I have ordained a lamp for mine anointed. His enemies will I clothe with shame ; but upon himself SHALL HIS CROWN FLOURISH.” (Ps. cxxxii. 13–18.) “In his days shall the righteous flourish ; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.” “The kings of Tarshish and the isles shall bring presents : the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him : all nations shall serve him.” (Ps. lxxii. 7, 8, 10, 11.)

Another striking passage is in the 9th chapter of the prophecy of Amos, the 11th and 12th verses. “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof ; and I will raise up his ruins, and I will build it, as in the days of old. That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.” If you would perceive the true meaning of this passage, turn to the 15th chapter of the Acts of the Apostles, at the 13th and following verses, and see how it is quoted by St. James. “And after they had held their peace, James answered saying, Men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his

\* Habershon's Dissertation on the Prophetic Scriptures, pp. 160, 161 ; third edition, London, 1842.

name." You see here what is the characteristic of the gospel age or dispensation ; it is not that the whole world is to be converted in this age ; oh no!—that is a triumph reserved for the millennial or new dispensation, to which the present or gospel dispensation is only preparatory. But the grand characteristic of the gospel age is,—not that the whole world is converted, but that a people are gathered unto the Lord *out of* the world. "Simeon hath declared," says James, "how God at the first did visit the Gentiles, to take *out of* them a people for his name." There are individuals converted unto the Lord out of the Gentiles, as well as out of the Jews,—and these chosen ones of the Lord, both Jews *and* Gentiles, will constitute "*the Church of the first-born,*" *the princes of the kingdom*, in the day of Christ Jesus. "And to this agree the words of the prophets ; as it is written"—(here James quotes from the prophecy of Amos)—"*After this*"—i. e. after gathering an elect people out of the Gentiles—"after this I will return, and will build again the tabernacle of David," i. e., re-establish the splendor and prosperity of the Jewish kingdom ; (the Lord Jehovah, God manifest in the flesh, will return in person to this earth;) and "will build again," he says, "the tabernacle of David which is fallen down ; and I will build again the ruins thereof, and I will set it up : that *the residue of men* might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts xv. 13-17.) Thus my brethren, when Messiah's personal kingdom is established in the earth, "*the residue of men*" who escape the pre-millennial judgments, or as Isaiah expresses it, the "*few men*" that "*are left*" after "the inhabitants of the earth" have been "burned" with fire (Is. xxiv. 6.) shall seek the Lord, and be blessed in and with the Jews. (See Zech. viii. 20-23, and Zech, xiv. 16, 17.)

In Ezekiel, 37th chapter, 22d, 24th and 25th verses, we have in connexion with the return of the Jews the following promise: "And I will make them *one nation in the land upon the mountains of Israel*; and *one king* shall be king to them all: and they shall be *no more two nations, neither shall they be divided into two kingdoms any more* at all." "And David my servant"—or if you translate the Hebrew word "*David*" into English, it will be,\*—"And *the beloved my servant*,"—a title which you know is given in the New Testament to the Lord Jesus Christ, in Paul's Epistle to the Ephesians, 1st chapter and 6th verse, where we read,—“to the praise of the glory of his grace, wherein he hath made us accepted in *the beloved*.” “And David my servant”—or, *the beloved my servant*, i. e. the promised Messiah, the long-expected *prince of the house of Judah*,—"shall be king over them." "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, forever: and my servant David shall be their prince forever." If this passage declares the fact of a literal return of the Jews to the land of Palestine, as we demonstrated to you on a former occasion,† then most assuredly it declares the fact of a literal and personal reign of *the King* of the Jews, the promised Messiah.‡

\* Part II. Lecture II. † See Part II. Lecture II.

‡ For some additional proof, see Ez. xlv. 2, 3; Ez. xlii. 7; Ez. xxi. 25-27; Is. lx. 13. If the translation of Gen. xlix. 10, as given by some of the learned among the modern Jews, be correct, this passage will afford a striking corroboration of the doctrine of Messiah's personal reign. They render it thus:—

"The sceptre shall not depart from Judah, nor a law-giver from between his feet FOREVER, BECAUSE Shiloh shall come, and unto HIM shall the gathering of the people be:" i. e., although the sceptre should depart from Judah



Having thus adduced some evidence from the Old Testament in support of this doctrine, I proceed to shew you from the New Testament, that not only did the Jews expect that at some time or other there would be a personal reign of the Messiah, but that this expectation was sanctioned and encouraged by our Savior himself. The Jews were right as to the fact, but mistaken as to the time. Their attention was so much engrossed with the prophecies which foretold the glories of Israel under the reign of Immanuel, that they had overlooked those which declared the fact that Messiah should first come in a state of humiliation\* to suffer and die. The *first* advent was thus a stumbling-block to the Jew, as the *second* advent will be to the Gentile.

But I proceed to show you that our Savior sanctioned and encouraged a belief in the fact, that at some period or other, there would be a literal and personal reign of the Messiah on the earth.

And here I would call your attention, in the first place, to the conversation of our Savior with the mother of Zebedee's children. The account of it is thus given in the

*for a time*, yet it should not depart FOREVER, BECAUSE Shiloh the Messiah shall come, and in his person it shall be restored.

But this rendering is opposed by very high authority, and therefore I have not adduced it in the argument. See "Turner's Companion to Genesis," pp. 376-378, and compare in the Hebrew the words here rendered by our translators "*until*" with the same words as occurring in Gen. xxvi. 13; Gen. xli 49; 2 Sam. xxiii. 10; 2 Chron. xxvi. 15; which with the passage in question, Gen. xlix. 10, are the only places, it is said, in the whole Hebrew Bible, where these words occur in juxta-position. My former preceptor, that very excellent and learned divine, the Rev. Dr. S. H. Turner, of the New York Protestant Episcopal Theological Seminary, regards the passages just referred to, as decisive against the above translation. See Turner's Companion to Genesis, ib.

\* The error of the Jews, and in some degree of the disciples, previous to the resurrection of our Lord, consisted in not perceiving that the then existing humiliation of Jesus of Nazareth was perfectly consistent with the future glory of King Messiah. They were fully authorized by the prophets to believe in the fact of a personal reign.

20th chapter of the gospel according to St. Matthew, beginning at the 20th verse: "Then came to him the mother of Zebedee's children with her sons worshipping him, and desiring a certain thing of him. And he saith unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand and the other on the left, in thy kingdom." She wanted to have her children a kind of prime ministers, or chief rulers under the Messiah. Notice the Savior's answer. He first inquires whether they are ready to share with him in his humiliations and sufferings. "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able." He then tells them that they shall indeed participate of his sufferings, but so far from correcting their impressions respecting the nature of his kingdom, he leaves these impressions firmly rooted in their minds, and sanctions and encourages their belief by saying, that these chief places in the kingdom which they desired for themselves, were not then at his disposal, but should be given to those for whom they were prepared by his heavenly Father. "And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but *to sit on my right hand and on my left*, is not mine to give, but *it shall be given to them for whom it is prepared by my Father.*" (Matt. xx. 20-23; cf. Mark x. 35-40.)

Notice in the next place, what our Savior said, when he made his triumphal entry into Jerusalem. Our Lord on this occasion presented himself to the Jewish people as *their king*, and expressed his approbation of those who recognized him as such. "All this was done," says he, "that it might be fulfilled which was spoken of by the prophet, (*i. e.* the prophet Zechariah: see Zech. ix. 9,)

saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." (Matt. xxi. 4, 5.) "And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest." (Matt. xxi. 9.) In Mark xi. 10, it is, "Blessed be the kingdom of our father David that cometh in the name of the Lord:" and in Luke xix. 38: "Blessed be the King that cometh in the name of the Lord." Now we all know what ideas the Jews entertained respecting the kingdom of Messiah. There is no doubt, that they meant to hail him as the Prince, who was to reign personally over the house of Judah, and to award deliverance to his followers and destruction to their enemies. The question is, did our Savior sanction and encourage this idea? Let us proceed with the narration. "And when he was come into Jerusalem, all the city was moved, saying, Who is this?" (Matt. xxi. 10.) The Sadducees however were sore displeased, because the multitude had made proclamation, that Jesus Christ was the personal king of Israel. "They were sore displeased," says Matthew, "and said unto him, Hearest thou what these say?" (Matt. xxi. 15, 16.) Observe the answer of our Savior. Instead of reproving the people for assigning to him a rank and title to which the Pharisees thought he had no claim, namely, that of Israel's King, he immediately appropriates to himself the 8th Psalm, which contains a description of the glories of Messiah's reign. "And Jesus saith unto them, Yea; Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" (Matt. xxi. 16,) and as we read in Luke xix. 40, "He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." No language could more emphatically

sanction and encourage the idea, that he was the Messiah, who was to reign in person over the house of Judah, and restore again the kingdom to Israel. This was the idea entertained by the multitude. This was the sentiment which the Pharisees called upon Jesus to rebuke, and which he himself thus sanctioned and approved. Dear brethren, our Lord was no deceiver, and if *he* sanctioned and encouraged the doctrine, it must have been true.

At Pilate's bar also he "witnessed a good confession" when he acknowledged that he was "the King of the Jews." But we shall be told that our Savior said to Pilate, that his kingdom was not of this world. You will find the passage in the 18th chapter of John, at the 36th verse: "Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but *now* is my kingdom not from hence." Our Savior, though a king, was a king as it were in disguise, in a state of voluntary humiliation, which he had assumed for the purpose of accomplishing an important ulterior object. He tells Pilate, that his kingdom was not of this world, it was not a kingdom of human origin, it was not to be supported by the might of armies in the flesh, it was not then like the other kingdoms of the world in visible external splendor: "but *now*," says he, "*now*;" at this present time, "is my kingdom not from hence," intimating, as some think,\* that although it was not *at that time* established in its visible splendor, like the other kingdoms of the world, yet the time was coming when it should be, agreeably to what we read in Rev. xi. 15: "The kingdoms of this world are become the kingdoms of our Lord and his Christ;" or as a distinguished divine of the Church of Ireland† renders it from the corrected text of Griesbach, "the worldly king-

\* I prefer, on the whole, the interpretation given on p. 209.

† Sirr on the First Resurrection.

dom (*i. e.* the personal kingdom on earth,) of our Lord and his Christ is come; and he shall reign forever and ever." Thus our Savior never abdicated the throne—never relinquished his title, but though in the hands of his unrelenting enemies, at the risk of losing the favor, and exciting the indignation of a timid and time-serving governor, he boldly avowed himself **THE KING OF THE JEWS.**"

Such is the meaning of the passage, if you regard the Savior as speaking of *the nature* as well as the origin of his kingdom. It is thought by some, however, that he here referred exclusively to *the origin* of his kingdom, and *not to its nature*. And this opinion is perhaps the correct one. The Greek preposition *ek*, which is here translated "*of*," my kingdom is not *of* this world, literally means "*from*" or "*out of*," as in the inquiry of our Savior respecting John's baptism, recorded in Matt. xxi. 25, where our translators have rendered it "*from*:" "The baptism of John, whence was it? *from* [*ek*] heaven, or of [*ek*, from] men." In this inquiry, the Greek preposition *ek*, meaning *from* or *out of*, clearly denotes origin. The baptism of John, whence was it? Was it of heavenly or earthly origin? Such appears to be the meaning of this particle in the passage before us. "My kingdom is not *from* or *out of* this world, that is, it is not a kingdom of earthly origin, and hence it is not to be supported by the might of armies in the flesh. If it were of earthly origin—if it were to be established by the saints in the flesh—then would my servants fight, that I should not be delivered to the Jews." He thus lets Pilate know that there was no ground for the charge which had been brought against him, that he was a ringleader of sedition among the people. "But now is my kingdom not *from* nence." Now, on the contrary, my kingdom is of no such origin, and is to be established in no such way. If this be the correct view of the passage, then the Greek



particle *nun* translated "*now*," seems here to be a connecting word denoting opposition or contrast. If this meaning be inadmissible, and the word refers to *the time being*, then probably the former interpretation of the passage is the correct one: and the Savior referred to the condition of his kingdom, at the time he addressed Pilate, as contrasted with what it would be when established in its visible splendor in the earth.

But we shall be told again, that our Savior rejected the interference of the Jews, when they wished to "take him by force, and make him a king." (See John, vi. 15.) So he did, for the time was not come, when he was to reign in visible splendor. There were certain prophecies which had foretold his humiliation as a suffering Savior, and these were first to be fulfilled. He was to make an atonement for sinful and fallen humanity. The nature had sinned in Adam, and the nature, (*i. e.* human nature,) was therefore to suffer in Christ the second Adam, before it could be glorified. And thus our Savior has taught us a most important and instructive lesson, that God's pathway to glory for a fallen creation is through suffering and trial? "Through much tribulation we must enter into the kingdom of heaven." We must therefore deny ourselves, and take up the cross, if we would gain the crown. The fault of the Jews was that they wished, for themselves and their Messiah, the glories of the crown, without the humiliation of the cross. But since the time had not arrived for establishing the kingdom in its visible glory—as the humiliation had not been endured—our Savior when he perceived this design of the multitude, departed to a mountain alone. *His kingdom was not a kingdom of man's election, and was not to be established by man's power*, and hence he rejected this interference. The mistake of these Jews, like that of the fifth-monarchy men in the time of Cromwell, was, that they did not perceive that it was *the*

*risen, changed, and glorified saints*, and not the saints in the flesh who were to be the chief princes and rulers in the kingdom of our Lord ; and if any persons in the flesh should expect in these days to establish the kingdom of the saints by the organization of a military force, they would be liable to the same censure with the fanatics in the time of Cromwell. We must wait, my friends, for *the glorious appearing of our Lord* ; and then he, and the armies which follow him *out of heaven*, (Rev. xix. 14,) will establish the kingdom. *It is a kingdom of heavenly, and not of earthly origin, and hence it is to be established by heavenly power.\**

It is objected also, that our Savior said to the Pharisees, "the kingdom of God cometh not with observation," but "the kingdom of God is within you." This passage occurs in the 17th chapter of Luke, 20th and 21st verses : "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh, not with observation : Neither shall they say, Lo here ! or lo there ! for, behold, the kingdom of God is within you." This passage has been variously explained. One interpretation is this : You Pharisees ask me, when this kingdom is to be established. It is not for me to inform you of the time. For the kingdom of God cometh not with observation. This glorious and visible kingdom of the Messiah, respecting which you have made this inquiry, cometh not after a known stated interval, like your festivals, or like the morning, the particular hour of which could be determined by observing the successive watches of the night. But nevertheless, there is a sense in which even now the kingdom of God has come

\* McNeile on the Second Advent ; Brooks' Elements of Prophetical Interpretation ; Anderson's Apology for Millenarian Doctrine, Philadelphia edition, 1841, pp. 46-49. Sirr on the First Resurrection, Phil. ed., 1842, pp. 89-93. "The future destiny of Israel," Phil. ed., 1841, pp. 11,12.

nigh unto you. (Luke xi. 20.) It is within you, in the midst of you as a nation, and would now be established in its visible splendor did not you as a nation reject the Messiah.\* This interpretation is given substantially, as we have stated it, by a writer who signs himself "Philo Basilicus." It is not, however, without its difficulties. Another explanation is, that our Savior intended to say, that although his kingdom was not then set up in external splendor, in the way in which the Jews expected the Messiah would reign, still at some future time it nevertheless would be. *Now*, the kingdom of God cometh not with observation, but hereafter at the second advent, it will appear in manifest glory, like the lightning's flash which makes itself awfully visible from one quarter of the heavens to the other.† According to a third interpretation, our Savior here called the attention of these proud Pharisees to the spiritual kingdom of grace in the heart, and told them that *that* kingdom came not with observation‡—*that* kingdom which, as Paul says, "is not meat and drink, but righteousness and peace and joy in the Holy Ghost;" the kingdom of grace which is the earnest of that glorious visible kingdom on earth, of which the saints are "joint-heirs with Christ;" "the earnest of our inheritance until the redemption of the purchased possession." (Eph. i. 14.) But whatever interpretation we adopt, if by the word "*observation*" be here meant external splendor, then most assuredly our Savior did not intend to say, that Messiah's kingdom when finally established in the earth, would in *this sense* be without observation. For he turns to his disciples and gives them the external visible signs of his approach, when the Son of Man should be seen coming in his kingdom. This grand event, he tells them, should be

\* See the Essays of Philo-Basilicus, pp. 45, 55; and notice his criticism on the word *paratereseos*. † See McNeile on the Jews, p. 7.

‡ See "A cry from the desert." pp. 37, 38.

like the lightning's flash, bright and clear as the living fire when it darts across the blue vault of heaven. When the Lord cometh in his kingdom, it will be in the clouds with power and great glory, in the glory of his Father and of the holy angels, and in flaming fire, accompanied by all his saints. (See Luke xvii. 24: Matt. xxiv. 30: Matt. xxv. 31: Matt. xvi. 27: Mark viii. 38: 2 Thess. i. 8: . . . 1 Thes. iii. 13: Zech. xiv. 5: 2 Tim. iv. 1.) This difficult passage, therefore, whatever be its true meaning, furnishes no valid objection against the fact so frequently declared in Scripture, that Messiah will reign personally on the earth.

But to return from these digressions, which I have made for a moment, for the sake of answering some popular objections. I would next call your attention to the declaration of our Savior to his Apostles in the 22d chapter of the gospel according to St. Luke, "I appoint unto you a kingdom, etc." It is in vain to say, that this refers to a kingdom or government in the church, which they were then to administer, and which is now administered by their successors. The passage has no reference to the subject, as you will perceive by examining the connexion, in which it occurs. It seems there had been a strife among the disciples for superiority. He tells them, this was not the time for kingly rule. They must not in this respect follow the example of the Gentiles, who were exercising lordship and authority. This was the season of humiliation, not the time of glorious reign—he was a servant among them, and they must be content to follow his example, and be servants also. They were now sharing in his sufferings, and hereafter they should participate in his triumphs. But let us hear the words of our Savior, as recorded by the evangelist: "And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the gentiles exercise lordship over them;

and they that exercise authority upon them are called benefactors. But ye shall not be so ; but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? but I am among you, as he that serveth. Ye are they that have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye may eat and drink at my table,\*

\* *Whether the saints, after they have received their resurrection bodies, will actually and literally eat and drink, is not a point which it is necessary for us to decide.* Thus much is clearly revealed. The bodies of the saints, as we are informed in Scripture, are to be made like the glorious resurrection body of the Lord Jesus Christ. It is also declared, (in Luke xxiv. 41-43) that this glorious resurrection body of our blessed Lord took a piece of broiled fish and of an honey comb, and ate it in the presence of his disciples. Our Savior did this to convince them, that he still consisted of "*flesh and bones,*" (Luke xxiv. 39) and was not a disembodied spirit. Now if the body of Christ after his resurrection from the dead, could eat food, then also the bodies of the risen saints, which are to be like the body of Christ, can eat food. To say that the body of Christ after his resurrection, underwent a third change at the ascension, which incapacitated it for eating food, subsequently, or which rendered such an act needless, is a mere gratuitous assumption. When the apostle says, that "flesh and blood" cannot inherit the kingdom of God, (I Cor. xv. 50) he means that the bodies of men must undergo the change which takes place *in the resurrection*, for the resurrection is the subject of his discourse. Whether the saints therefore, after they obtain their resurrection bodies, are to eat or not in point of fact, *the possibility* of the thing cannot be denied. There is some language in Scripture which would seem rather to favor the idea. Thus in Luke xxii. 30, as cited above, Christ promises to his disciples that on the regenerated earth (cf. Matt. xix. 28) they shall not only sit on thrones judging the twelve tribes of Israel, but shall also *eat and drink at his table*: and in Matt. xxvi. 29, he says to them, "I will not drink of *this fruit of the vine* UNTIL that day when I drink it new with you in my Father's kingdom." *But without affirming any thing positively on the subject, we may be content to leave this matter among the mysteries of the future.* There are many things in the Bible which are "hard to be understood," and there is no small danger, in these days of unbridled skepticism, of rashly rejecting plain doctrines of Scripture, because we cannot fully comprehend the philosophy of them. We have often evidence of the existence of a fact, when we cannot



in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke xxii. 24-30.)

Similar to the passage in Luke, respecting the appointing of a kingdom to his disciples, is the declaration in the 19th chapter of Matthew, at the 28th verse: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, (*i. e.* have followed me in my humiliation, in the present order of things)—in the regeneration, *i. e.* (in the new order of things, in the times of restitution of all things, on the new or regenerated earth; cf. Acts iii. 20, 21: 2 Pet. iii. 13: Is. lxv. 17-25: Is. xi:) when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." And to show that the blessings of the kingdom are not confined to the apostles, he adds, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake shall receive an hundred fold, and shall inherit everlasting life." (Matt. xix. 29.)

Additional light is thrown upon this subject by the parable, which our Savior spake to correct the impression "that the kingdom of God should *immediately* appear." It is thus recorded in the 19th chapter of St. Luke, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should *immediately* appear." Now what kingdom was it respecting which they had this expectation? Not the gospel dispensation, for this had already commenced. I ask again, what kingdom was it, to which the disciples, as well as the rest of the Jews, were looking, and respecting which just before our Savior's ascension they put the question, "Lord wilt thou at this time

explain all its concomitant circumstances. Let us be cautious, then, how we reject the *Scriptural fact of the reign of the saints*, because we cannot understand the philosophy of their "eating and drinking." (Luke xxii. 30.)

restore again the kingdom to Israel?" (See Acts i. 11.) Evidently Messiah's personal kingdom upon the earth. It would seem then, that they were under the impression that this kingdom was *immediately* to be established, and our Lord spake a parable to correct this impression. "He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, ect." (Luke xix. 11-15.) According to this parable, our Lord has gone into a far country to receive a kingdom—that is, he has ascended into heaven, where, Peter says, he is to remain, until "the times of restitution of all things;" (Acts iii. 21:) and then having been invested with regal authority he returns to establish this kingdom, as Daniel says, "*under the whole heaven,*" (Dan. vii. 14, 27:)—and as John tells us, to reign with the saints on the earth, during the thousand years. (Rev. v. 10: xx. vi.) The personal reign of Christ, and his glorified saints on the regenerated earth, commences at the beginning of the millennium, but does not cease at its close; for the angel Gabriel said to the Virgin Mary, "he shall reign over the house of Jacob *forever*, and of his kingdom there shall be *no end*."\* (Luke i. 33.) The parable to which we have referred further informs us, that after our Lord returns from the far country to which he has now gone to be invested with his kingly authority, he rewards the obedient and punishes the disobedient. It concludes thus, "But those mine enemies, which would not that I should reign over them, bring

\* See the Nicene Creed.

hither, and slay them before me." (Luke xix. 27.) The day of Christ, my friends, will be an awful day of vengeance to all the hosts of the rebellious. "Behold, now is the accepted time—behold, now is the day of salvation." (2 Cor. vi. 2.)

But one of the most striking arguments for the personal reign of Christ, may be derived from our Lord's conversation, after his ascension, with the two disciples who were going to Emmaus, and with his apostles immediately before his ascension. These two disciples said to our Savior just after his resurrection—without knowing who he was—for as the evangelist relates, (Luke xxiv. 16,) "their eyes were holden, that they should not know him;" "but we trusted that it had been he which should have redeemed Israel, etc." (Luke xxiv. 21.) "Then he said unto them, O fools and *slow of heart to believe* ALL that the prophets have spoken." The difficulty was that they believed *only a part*, but *not all*, the testimony of the prophets. They believed in the glories of Messiah's personal reign over the house of Israel, but they did not believe in his humiliation and death. The difficulty with the world *now*, is just the reverse. Men believe that Christ came to this earth in a state of humiliation to suffer and die, but they do not believe that he will return in glory to reign and triumph. One would have thought "*a priori*,"\* that it was much easier to believe, that Messiah should reign personally in glory, than that he who was the Lord of the universe should humble himself to be put to death by his creatures. "O fools and *slow of heart*," saith the Savior, "*to believe* ALL that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself." (Luke xxiv. 21, 25, 26, 27.) Towards the close

\* That is, reasoning beforehand, from the mere nature of the case.

of the chapter, we learn that, after conversing with the eleven apostles, and convincing them that he was not a disembodied spirit, "he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures," etc. (Luke xxiv. 44, 45.) In the 20th chapter of John, at the 22d verse, we read, that "he breathed on them, and saith unto them, Receive ye the Holy Ghost."

In the first chapter of Acts we read, that our Savior immediately before his ascension was seen by the Apostles forty days, and that he spake to them of the things pertaining to the kingdom of God. (Acts i. 3.) You will notice then, that our Savior opened their understandings to understand the Scriptures—that he explained to them all things that were written concerning himself in the law, the prophets, and the Psalms,—that he breathed on them, and said, Receive the Holy Ghost—and that during the forty days, immediately before his ascension, he instructed them, as to the nature of his kingdom; I ask, then, is it credible, that after all this they could still be mistaken on the fundamental question, *what this kingdom was*. It is impossible. And yet what was the question which they put to our Savior immediately before his ascension? "Lord wilt thou *at this time* restore again the kingdom to Israel?" (Acts i. 6.) They had no doubt as to *the fact* of such a restoration, but only inquired whether that was *the time*. Our Savior does not give the remotest hint, that their views were incorrect as to the fact, but tells them that they were not then to know the times and seasons. These, as we remarked in our first lecture, they were to leave with filial confidence in the hands of their heavenly

Father.\* He thus sanctioned and encouraged the prevalent belief of the apostles, and the rest of the Jews, that although *that* was not the time, still *the time would come* when Messiah should *restore again the kingdom to Israel*. This, as we learn from Peter's sermon on the day of Pentecost, is at "the times of restitution of all things spoken of by all the prophets since the world began." (Acts iii. 21.) I ask again, is it credible that after all this, the disciples were mistaken? and have we not a warrant from both our Savior and his apostles, for believing that Messiah, when he cometh in his glory, will establish not only a spiritual dominion in the hearts of men, but a visible and personal kingdom in the regenerated world, under the new heavens and on the new earth? To this personal kingdom he alludes in Rev. iii. 21: "To him that overcometh will I grant to sit with me in *MY* throne, even as I also overcame, and am set down with my Father in *HIS* throne." Here Christ clearly distinguishes between the throne of his Father on which he is now sitting, administering a providential government over the universe, and *his own* personal throne, which is yet to be established in the earth. In this personal reign he promises that all his faithful followers shall have a share. "*To him that overcometh* will I grant to sit with me in *my throne*."

In Rev. v. 10, the song of the redeemed is, "We shall reign on *the earth*." It will not do to say, that they reign merely in the triumph of good principles, for as we have already seen, they return *personally* with Christ to the earth. (1 Thess. iv. 14: iii. 13: Zech. xiv. 5. See Part II. Lecture III.)

In Rev. xx. 4, 6, it is said, they lived and reigned with Christ the thousand years.

In Dan. vii. 27, we read that the dominion of the saints

\* Part II. Lecture I. See Bickersteth's "Time to favor of Zion."



is "*under the whole heaven,*" and what is *under the whole heaven but the whole earth?*

In Matt. xix. 28, as already quoted, the apostles were to sit upon thrones in the regeneration—and Christ appointed unto them a kingdom, (as we have seen in Luke xxii. 29,) as his Father had appointed unto him,—that they should be judges over the twelve tribes of Israel. Other passages shew, that a portion in the kingdom of Messiah is not confined to the apostles.

In Rom. viii. 17, we are taught, that all who have partaken of the sufferings of Messiah, are to be "heirs of God and joint heirs with Christ," and to be glorified together with him.

In Rev. ii. 26, 27, we read, "And he that overcometh and keepeth my works unto the end, to him will I give *power over the nations: and he shall rule them with the rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.*" The same language is here used respecting the saints, which in the 2d Psalm is used respecting the Messiah: "thou shalt break them (*i. e.* the wicked heathen, the Gentiles, or nations mentioned in the 1st and 2d verses of the Psalm) with a rod of iron, thou shalt dash them in pieces like a potter's vessel." (Ps. ii. 9.) That this is a coercive dominion, and not the mere peaceful sway of the gospel, is evident from what immediately follows. "Be wise now therefore, O ye kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, *lest he be angry,* and *ye perish* from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." (Ps. ii. 10–12.) Unless therefore you wish to be ruled by Christ and his saints with a rod of iron, and dashed in pieces like a potter's vessel, you must repent, and believe the gospel.

In 2 Tim. ii. 12: "If we *suffer*, we shall also *reign* with him." But remember, "if we deny him, he also will deny us." "In the world ye shall have tribulation," said the Savior to his disciples, "but be of good cheer, I have overcome the world." (John xvi. 33.) "He that overcometh, shall inherit all things:" (Rev. xxi. 7,) and "to him that overcometh (as we read in the passage already quoted) will I grant to sit with me in *my* throne, even as I also overcame and am set down with my Father in *his* throne." (Rev. iii. 21.) Be patient therefore, my brethren, unto the coming of Christ, and then you shall receive a full reward.

I have thus demonstrated, I trust to your satisfaction, the personal reign of the Messiah, and his risen, changed, and glorified saints, on the regenerated earth. Christ is the King, and the children of the first resurrection are the princes, agreeably to what we read in Is. xxxii. 1: "Behold *a King* shall reign in righteousness, and *princes\** shall rule in judgment. (Cf. Rev. xx. 4-6.)

Jerusalem rebuilt upon its ancient site, is to be the metropolis of the world.† (Zech. xiv. 16, 17; Zech. viii.

\* If this should be thought to refer to *the subordinate rule* of the Jewish people UNDER *Christ and his glorified saints*, and OVER THE REST OF THE NATIONS IN THE FLESH, I have no objection to that view of the subject.

† Mr. Begg thinks, that Ezekiel mentions *two* cities, one, Jerusalem rebuilt on its ancient site, in which is the sanctuary, and the other, the New Jerusalem of St. John, called by Ezekiel "THE CITY." In his able work on the prophecies, he regards "*the city*" as the special residence of Christ and the redeemed. He says that it is to be separated by the portion of the Levites, twenty miles in breadth from the ancient Jerusalem rebuilt, in which, and not in the New Jerusalem, is the sanctuary or temple. See Begg's View of Prophecy, pp. 47, 48, and pp. 217-221; American ed., New York, 1842. If Mr. B. is correct in this view of Ezekiel, then the glory of the Messiah is to be chiefly manifested in the New Jerusalem, the special dwelling-place of the children of the first resurrection. Into this holy and heavenly city neither death nor sin are permitted to enter. And while in the earthly city or ancient Jerusalem rebuilt, which is tenanted by people in the flesh, who, according to

21-23; Is. xxiv. 23; Is. ii. 2, 3; Mic. iv. 2, compared with Mic. iii. 12; Mic. iv. 7, 8; Zeph. iii. 14-20; Jer. xxx. 18; Amos ix. 11, 12.) Christ and the glorified saints, as we have already proved, are the *king* and *princes* in the Millennial dominion. But who are the *subjects* under this

Is. lxxv. 17-25, live to a great age and then die, there may be both sin and death, for we read that "the sinner being a hundred years old shall be accursed," (Is. lxxv. 20,) the New Jerusalem and its inhabitants, the children of the first resurrection, are not subject to any such vicissitudes. They cannot die any more, says the Savior, but are "*isangeloi*," equal to the angels—Luke xx. 36; cf. Rev. xxi. 4, 27. See also Bickersteth's Practical Guide, chapter xvii. p. 188.

The following extract from Mr. Sirr's admirable work on the First Resurrection, may perhaps throw some light upon this part of the subject. "I know," says Mr. S., "the objection that is made to the idea, that the thousand years are included within the period of the dispensation of the New Heavens, from the statement that *there was no more sea*, after the first earth and heaven had passed away; and that yet *the sea gave up the dead, which were in it* when the judgment took place before the white throne after the thousand years were ended. But I beg it to be observed,—

"1—That the words, 'And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. And there was no more sea,' (Rev. xxi. 1,) form a separate and independent vision expressive of the final modification that ensues, the whole dispensation at one glance passing before him: and is no more necessarily affirmative that the sea ceased at once to be, when the new dispensation commenced, than the prophecy of Micah IV. is necessarily affirmative that He, who came out of Bethlehem Ephratah, did at his coming out thereof become Ruler in Israel, become great unto the ends of the earth, and execute the vengeance written.

"2—I am also aware that the passing away of the first heaven and earth is said to have taken place when the Judge taketh his station upon the white throne, because it is said concerning him, that from his "face the earth and the heaven fled away;" but while this is predicted of him, it is not said that they flee away from his face *when* he taketh his station upon the white throne, but on the contrary they are said *to have fled* away from his face;—but his face was disclosed to them at the destruction of the beast, for then every eye saw him, before the thousand years commenced, and I therefore argue, that the heavens and the earth had passed away at least a thousand years before, even at the time when he looked out upon the earth from the cloud of his glory. It is only spoken of as a note of identity to distinguish him, just as the fact of his riding upon an ass is parenthetically introduced to identify the king of

personal reign? NOT "*the Church of the First Born*," the children of the first resurrection, for they are the princes; but *the subjects* of the kingdom are *the nations who then exist in the flesh*, that is the converted heathen, the remnant saved from apostate Christendom, and the restored Jewish nation, which in that day is to have the pre-eminence over all other nations, and subordinate to Christ and the saints of the first resurrection is to rule over the rest of the world. This pre-eminence of the Jews is clearly foretold in the prophecies of Isaiah, Micah, and Zechariah. (See especially Zech. viii. 20-23, and Zech. xiv. 16, 17.)

Such, my brethren, is the reign of Christ, as the Son of Man; and it is right that he should thus reign in the glories of his humanity. It is right that Satan, the vile usurper—"the God of this world"—"the prince of the power of the air"—should be cast out,—the earth delivered from the curse, and restored to its original splendor. It is right that the Lord from heaven, the man Christ Jesus, *the second Adam* should thus regain the empire, that was lost by the *first*, and in Jerusalem and Mount Zion, on the very spot where Herod and Pontius Pilate were

Israel, who cuts off *the chariot from Ephraim and the horse from Jerusalem*, and whose *dominion* extendeth *from sea even to sea, and from the river even to the ends of the earth*. (Zech. ix. 9, 10,) with the lowly Jesus of Nazareth. From not noticing this prophetic mode of writing, we are often in danger of falling into a similar error with the Jews, who were unable to see the fulfilment of any prophecies in the Messiah, because all that was said of him did not come to pass in the term of his natural life."—Sirr on the First Resurrection, pp. 101, 102; Philadelphia edition, 1842.

Bickersteth in his Practical Guide, chap. xvii. p. 201, gives substantially the same view as that contained in the above extract from Sirr. Bickersteth however is of opinion, (chap. xiii. p. 144,) that the Holy City descends after the close of the thousand years, but Begg seems to think that this city is on the earth *during* the thousand years. So thought Tertullian.—See the quotation from Tertullian in Part II. Lecture VII.

arrayed against him, should vindicate the ways of God to man, and coming with all his saints in the glory of his Father and of the holy angels, "convert the scene of his humiliation into the theatre of his triumph."

Blessed and holy is he that hath part in the first resurrection. Glorious is the destiny of "*the Church of the First Born,*"—*the bride* of our Lord Jesus Christ. "*We shall reign on the earth:*" (Rev. v. 10.) and it is right that we should. It is right that as Messiah is the King, so his bride should be the queen, and sitting on his throne should reign with him *the Empress of the world.* (Rev. ii. 26, 27; Rev. iii. 21; Dan. vii. 27.)

These are deep mysteries. No wonder they are not relished by those who love to drink from broken cisterns; but oh, what refreshment and strength do they afford to those who draw water with joy from the wells of salvation. The personal reign of our Lord Jesus Christ at his second coming to judge the quick and the dead, is peculiarly offensive to the cold, formal, heartless professor, to the worldly, the avaricious, and the sensual; for it crosses them in the pursuit of their cherished objects, and dashes to the earth and grinds to powder the images of their idolatry. But how transporting the thought to those who love his appearing, and are looking with St. Paul for the crown of their rejoicing. Well may we shout, "Hosanna! Blessed is he that cometh in the name of the Lord."

Glory to God in the highest! Soon the advent will be here,—soon the first resurrection,—soon the age of millennial blessedness, and the reign of Christ with his glorified saints,—then pass away the thousand years,—then comes a short-lived apostacy, but vain is the assault of Satan and his confederate hosts against the beloved city,—then follow the general resurrection and the final judgment,—then death, the last enemy, is destroyed,—then cometh the end,—the Lord Jesus Christ looks forth on the



wide universe of God,—the righteous have been gathered into the mansions of the blessed,—the wicked consigned to their everlasting prison-house,—the earth regenerated,\* disenthralled, and delivered from the curse,—not a spot nor a stain upon his unlimited empire,—he has gained a signal victory over all the rebellious, and checked forever the ravages of sin,—he sees that his commission is fulfilled, he has finished the work that was given him to do,—he resigns the mediatorial sceptre,—he delivers up the kingdom† to God even the Father, (1 Cor. xv. 24,) to receive it again, as we think, in a new and more glorious dispensation, that he may reign with the ransomed of the Lord forever and ever.

Now is the time for gaining high rank in the kingdom! Who would not struggle for a share in its glories? Who would not fix his ambition on the highest pinnacle of its splendors? Warriors of Immanuel, take unto yourselves the whole armor of God, and fight manfully the good fight of faith. Your warfare will soon be over, for the day of the Lord's vengeance, and the year of his redeemed, are at hand. Afflicted and despised one of the earth, thou meek and lowly of heart, cast on the waters of trouble, a poor and widowed, and desolate thing, "rejoice and be exceeding glad," for deliverance is near. The day of the marriage feast is rapidly approaching,—the great God our Savior is to be thine husband,—he is now preparing for the wedding,—soon will he return,—methinks I hear in the distance the sound of his chariot wheels,—glory to God,

\* The *physical* regeneration of the earth, at least the commencement of this work—whatever may be thought with regard to its completion—is *pre-millennial*. (See Part II. Lecture IV.)

† The Rev. Hugh McNeile, and the Rev. John Cox, are of opinion, that the kingdom which Christ delivers up, is the providential kingdom at the beginning of the Millennium, and not the mediatorial kingdom at its close, and this perhaps is the correct explanation. See Part II. Lecture III.

thy beloved is coming, and for all thy trials and all thy sufferings he will place around thy brow a crown radiant with immortality. "Even so, Come Lord Jesus,"—"Come quickly." (Rev. xxii. 20.) Now, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name forever,—and let the whole earth be filled with his glory. Amen and Amen." (Ps. lxxii. 18, 19.)

## ADDENDUM.

### CHRIST THE LEGAL DESCENDANT OF THE KINGS OF JUDAH.

Since the printing of Part I. Lecture III., on the Popular objections of Infidelity, (see pp. 44, 45,) I have met with the following valuable remarks of President Edwards, on the genealogy of our Savior as given by St. Matthew. This profound and eloquent divine observes, that Christ was “thus legally descended from the kings of Judah, though he was not naturally descended from them. He was both legally and naturally descended from David. He was naturally descended from Nathan, the son of David; for Mary his mother was of the posterity of David by Nathan, as may be seen in Luke’s genealogy: (Luke iii. 23--38) but Joseph, the reputed and legal father of Christ, was naturally descended from Solomon and his successors, as we have an account in Matthew’s genealogy. Jesus Christ, though he was not the begotten son of Joseph, yet by *the law and constitution of the Jews*, was Joseph’s *lawful heir*; for he was the lawful son of Joseph’s lawful wife, conceived by the Holy Ghost and born of the Virgin Mary, while she was Joseph’s legally espoused wife. The Holy Ghost raised up seed unto Joseph. A person by the law of Moses might be the *legal* son and heir of another whose own begotten son he was not; as sometimes a man was

bound to raise up seed unto his brother: and thus a brother, in some cases, was obliged to build up a deceased brother's house; so the Holy Ghost built up Joseph's house. And Joseph being in the direct line of the kings of Judah, the house of David, he was *the legal heir* to the crown of David; and Christ being legally his first born son, he was heir; and so Christ, by the law, was *the proper heir of the crown of David*, and is therefore said to sit upon the throne of his father David." *Edwards on Redemption.*

## LECTURE VI.\*

### THE SIGNS OF THE TIMES.

“YE CAN DISCERN THE FACE OF THE SKY, BUT CAN YE NOT DISCERN THE SIGNS OF THE TIMES?” Matt. xvi. 3.

Introduction.—The reproof of our Savior to the Pharisees and Sadducees applicable to many at the present day—a number of conspicuous signs indicating that the second advent is near.—1st sign: the general disbelief in the personal and pre-millennial coming of the Son of Man, as the avenger of his elect. Luke xviii. 7, 8.—2d sign: prevalence of scoffers saying, where is the promise of his coming? 2 Pet. iii. 3—conjecture of Sir Isaac Newton verified.—3d sign: the present aspect of the world accords with the description of the last days, as given by St. Paul, (2 Tim. iii. 1-5) compared with Dan. xii. 10—“*perilous times*”—the late Duke of Orleans—Gen. Harrison—Napoleon Bonaparte—the King of Prussia—progress of Roman Catholicism—errors spreading in the church.—4th sign: increase of knowledge and of the facilities of communication between different parts of the world. Dan. xii. 4.—5th sign: the gospel preached as *a witness* unto all the nations. Matt. xxiv. 14: Col. i. 23.—6th sign: the decline of the Ottoman empire—increasing strength of Russia—rejection by the Jews of the oral law—predicted valor and prowess of Israel.—Conclusion.—Church of England Quarterly Review.

These words were originally addressed to the Pharisees and Sadducees, by our Lord Jesus Christ. The signs of the times, as indicating that Messiah had then come in the flesh, were most extraordinary. The prophecies pertaining to his first advent were fulfilling to the very letter, and he was every day working the most stupendous miracles in support of his claims. The men of that age were very at-

\* This lecture has been entirely re-written, since its delivery in St. Paul's Church, and much additional matter inserted, containing some interesting information.



tentive to the signs of the weather, but quite regardless of the signs of the times ; and hence our Savior reproved them for the inconsistency of their conduct. "O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" (Matt. xvi. 3.) This reproof is applicable to many at the present day. How little attention is paid by the mass of mankind to the signs of the times, as indicating the approach of Messiah's personal, pre-millennial advent ! To some of these signs, as predicted in Scripture and fulfilled in the present state of the world, we shall now call your attention. We confine ourselves to those which may be seen by the most casual observer.\*

We ask then in the first place, what is the general opinion with respect to the speedy advent of Messiah ? There is no more fruitful theme for ridicule and abuse ; and those who have the moral courage to advocate the doctrine, are exposed to every species of calumny. There is a great want of faith—a wide-spread unbelief in relation to the whole subject. Such is the present aspect of the world, with regard to faith in the second coming of our Lord.

Now what was the prediction implied in the emphatic question of our Savior—"When the Son of Man cometh shall he find faith on the earth?" (Luke xviii. 8.) He had been delivering the parable of the importunate widow and

\* The signs mentioned in this lecture are sufficient, or at least ought to be sufficient, to put the church in a state of wakeful expectation of the coming of our Lord. They indicate that *the advent is near at hand*.

In a popular lecture before a mixed audience, we wished to avoid every thing which might look like a matter of doubtful disputation, and therefore for this, as well as for other reasons, we omitted saying any thing on the mysterious numbers of Daniel and St. John, commonly called "*the prophetic dates*." We have here followed the cautious example of Henshaw and McNeile. Those who would investigate this part of the subject--and it is certainly worthy of a most diligent investigation--will do well to consult Habershon on the Prophecies, Bickersteth's Practical Guide, and Cuninghame on the Apocalypse.

the unjust judge : and he argues, that if this *unjust* judge avenged and protected the widow, how much more shall God, who is a just and righteous being, avenge his own elect. “And shall not God,” he says, “avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?” (Luke xviii. 7, 8.) The connexion shows that faith in the Messiah as the avenger of his elect, is what is here referred to. Alas, how little of this faith is exercised by the generality of mankind ! There are but few, very few, comparatively speaking, who believe in the fact ; and the world, in the pride of its wisdom, regards them as visionary enthusiasts. Here then, is a sign of the times as clearly fulfilled, as if it were written in characters of living fire on the blue vault of heaven. We refer to *the general disbelief in the personal, pre-millennial advent of the Messiah*. “When the Son of Man cometh shall he find faith on the earth?” Alas, as it was in the days of Noah, and in the days of Lot, so shall it be in the day when the Son of Man is revealed. The world will never believe, till the day of vengeance overtakes them, and they perish in one common catastrophe. (See Matt. xxiv. 37–39: Luke xvii. 26–30.)

The next sign to which we call your attention, is foretold in 2 Pet. iii. 3: “There shall come *in the last day, scoffers*, walking after their own lusts, and saying, *Where is the promise of his coming?*” (c. Jude, vv. 17, 18.)

No one who looks abroad on the face of society can deny for a moment, that, in these last days, as Peter foretold, the world is full of them. Tell me not, these are not days of *persecution for opinion’s sake*. See the scorn and contempt that are heaped upon all who *dare* to advocate the personal reign of Christ and his saints. They are denounced as agitators, madmen, fanatics, and are honored

with many other courteous titles of the same description. But I rejoice that a spirit of *inquiry* has gone forth. It is wafted on every breeze. It is not confined to our own country. Every gale that sweeps across the Atlantic, brings to our ears the glad tidings that the doctrine is spreading in England, Scotland, and Ireland. We now see fully verified the sagacious conjecture of the great Sir Isaac Newton,\* who “brought to the study of Holy Scripture, a mind accomplished in the highest degree with every variety of human knowledge, yet in the meekness and docility of a little child, knowing well that a higher wisdom than man’s was to be found there,”†—the sagacious conjecture, I say, of the great Sir Isaac Newton, himself a believer in the pre-millennial advent and personal reign of our Lord Jesus Christ, that, about “the time of the end,” God would raise up a body of men who, in the midst of much clamor and opposition, would turn their attention to the prophecies, and insist upon their literal interpretation.‡ The scoffers of the present age are unconsciously fulfilling the predictions of heaven. They have only to look at their own conduct, and call to mind the declaration of St. Peter, and they cannot fail to perceive, that in themselves is completely verified the prophecy that was made nearly two thousand years ago,—“*in the last days*” *there shall be* “SCOFFERS walking after their own lusts, and saying, *Where is the promise of his coming?*” Merciful Jehovah! “surely the wrath of man shall praise thee,” and “the remainder of wrath shalt thou restrain.” (Ps. lxxvi. 10.)

\* See a valuable work on “the Destinies of the British Empire,” by the late Rev. William Thorp, of Bristol, England; p. vi. preface, Phil. ed. 1841.

† Preface to Sir Isaac Newton on the Book of Daniel, by P. Borthwick, Esq., of Downing College, Cambridge; p. vi. Lond. ed. 1831.

‡ It would be well if many, who have not a tithe of Sir Isaac’s learning, had a little of his humility and his deference to the pure word of God.

We now invite you to notice the description of the last days, as given by St. Paul, 2 Tim. iii. 1-5. It corresponds exactly with the prediction in Dan. xii. 10, where in discoursing respecting the time of the end, it is said that "*the wicked shall do wickedly*;" in other words, there shall be at that epoch a most fearful and extraordinary degree of wickedness. In accordance with this alarming prophecy, St. Paul says: "This know also, that in the last days *perilous times* shall come. For men shall be lovers of their own selves, *covetous*, boasters, proud, blasphemers, *disobedient to parents*, unthankful, unholy, without natural affection, *truce breakers*, *false accusers*, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, *lovers of pleasure* more than lovers of God; *having a form of godliness, but denying the power thereof*."

I have not time to enlarge upon this long category of iniquities. The description corresponds so exactly with the present aspect of the world, that one would almost think it was history rather than prophecy. Notice especially *the covetousness* of the age—the idolatry of wealth—the pride of some, and the discontent of others—*the unprecedented licentiousness of our large cities*\*—*the disobedience of children to their parents*—*the disrespect which is shown to the aged*—*the awful and deep-seated corruption of the rising generation*; (parents have often no conception of the secret iniquities of their children, especially in these

\* This remark applies to Europe as well as to America. The corruption of our own cities is a matter of universal notoriety, and as for Europe the following fact may give some idea of the state of public morals abroad. In the metropolis of France "in 1831, the legitimate births were 19,152; the illegitimate 10,378." Ann. du Bureau des Long., cited in a note in Alison's History of Europe during the French Revolution, vol. i. chap. ii. p. 144, 3d London ed. 1839; or Harpers' New York ed. 1842, p. 56.

days of wickedness, when the world has become like *Sodom*, I should rather say, has been converted into one vast pandemonium:—see the coldness, and formality, and worldly-mindedness of many professed Christians—and the disposition, so extensively prevailing in society, to encourage, under *the forms of legislation*, a spirit of lawlessness, and even to overleap the barriers of law, and plunge headlong into anarchy. These are indeed “*perilous times*.” “All moral accountability is swept away, and with it the germ of commercial credit.” Throughout the world there is “distress of nations with perplexity”—“men’s hearts are failing them for fear, and for looking after those things which are coming on the earth.” All these events only remind us of the words of St. Paul: “In the last days *perilous times* shall come.” Dear brethren, “ye can discern the signs of the sky, but can ye not discern the signs of the times?”

At present we may perhaps be in a sort of calm. But it is the deceitful calm which precedes the earthquake. *The same demoniac spirit of lawlessness, atheism and infidelity*, which once marched through the streets of Paris, *now walks abroad in our own land*, and God only knows what events within the next ten or twenty years may be brought forth from the womb of time. Will not America take warning and turn unto God?

A similar state of impiety is prevailing in the old world. Mr. Habershon has well observed,\* that in a “formidable manner” \* \* \* “the nations of Europe, forgetful of the awful lesson that has so lately been read to them, are again rearing the standard of infidelity; and, with as much zeal as if a conspiracy had been formed for the subversion of all social order, are snapping the very heart-strings of po-

\* Habershon’s Dissertation on the Prophetic Scriptures, p. 137, 3d edition, London, 1842.



litical existence; while thousands are unblushingly avowing their total rejection of the Bible as the word of God. *In France, to such an extent is this feeling said to prevail, that an imputation of having taken part in any religious observance, or of believing in Christianity, would be shrunk from as if it were a moral degradation.* The blasphemies of Atheism, such as they so awfully appeared in the early part of the Revolution, are giving fearful indications, that they only wait the opportunity to exhibit anew the same revolting and diabolical scenes of ferocity which characterized the days of Robespierre. *And in [England,] to a more fearful extent than many seem to be in the least aware, is this fatal poison, conjointly with other destructive principles, and pre-eminently with the great increase of Popery, increasing in strength, virulence, and to an extent beyond all former example.* Thus are the Apostle's words being fulfilled: 'This know also, that in *the last days perilous times* shall come.' "

This eloquent writer, in the appendix to the work from which we have just quoted, after citing the words "seven thunders uttered their voices," (Rev. x. 3.) p. 420, refers to the "sudden and unexpected stroke by which the Duke of Orleans, the heir apparent to the throne of France, has been laid prostrate in death," ib. p. 422; and gives a number of very plausible reasons for believing, that this awful visitation of Providence is *one of the seven thunders portending the storm of wrath* which is now shortly to burst with accumulated vengeance on a guilty world. His remarks are so striking and ominous, that we shall here transcribe them.

The first reason that he mentions is, "because it so exactly corresponds to that dread symbol, a sevenfold thunder, which it is declared shall characterize the succession of events which are immediately to usher in the Seventh

Trumpet. I have stated above, in quotation from another work,\* what *kind* of events I consider to be intimated by such a symbol; and have instanced for illustration the death of [the] lamented Princess Charlotte. If her death—notwithstanding the acknowledged danger which in the course of nature attended her situation—still came as with the voice of thunder, sudden, loud, and fearful; how much more has that done so to which I am now directing attention! Here there was no cause for alarm—no apprehension of danger—nothing from which so fatal a catastrophe could in the least have been apprehended. It was occasioned by one of the most common of accidents,—a fall from a carriage, without the shadow of a fault being attributed to any person, or even to the horses. So much the greater has been the shock to the public mind, so much the louder and more clearly from God has been “the voice” of this alarm; nor can I conceive any prophetic event more pointedly answering to the symbol of thunder.

“A second reason why I regard this astounding affliction as an apocalyptic fulfilment, is, the series of consequences which it threatens, and this, even in the anticipation of those whom it more immediately concerns. One of the controlling principles which should ever be kept in mind in the interpretation of prophecy, one which is absolutely necessary for enabling us to separate *predicted* events from the extensive mass of common history, is,—that such events should be of the most prominent and remarkable kind,—that they should be such as originate *new orders* of things, new features in society, and have a *permanent* influence on the affairs of the world.

“The death of the Duke of Orleans, in occasioning probably so wide an interval between the rule of Louis

\* Mr. Habershon here refers to his Exposition of the Apocalypse, from which he quotes in his Dissertation on the Prophetic Scriptures.

Phillippe and that of his grandson, in a great kingdom like France, torn and distracted as that kingdom is by intestine divisions, is an event of the character thus insisted on, even as it is likely to be attended with the consequences that form a prophetic era. The language both of the French and English Journals speak of it as "a terrible event,"—"an astounding occurrence," pregnant with more ominous forebodings than any other of modern times; and much real fear is betrayed from the embarrassments it is likely to occasion.

"In the excellent character, the accomplished political education, the manly age, and the national feeling of the fallen prince, he was,' says the *Journal des Debats*, 'the hope of his family and of France. The cruel event has bereft the royal family of the best son, the most tender husband, and the most affectionate of brothers.'

"The hopes of our constitutional monarchy,' says the *Courier*, 'were centred in the Duke of Orleans. The soundness of his judgment, the brilliant qualities of his head and heart, gave promise to us of a king such as the country desires. The prospect of a minority, with all its attendant embarrassments, is calculated to create a just alarm in the public mind. The death of the prince is assuredly a just cause for mourning.'

"The death of the Prince Royal,' observes the *Siecle*, 'is a most fatal event. It clouds the present in woe, and throws a dark shadow over the future.'

"His qualities are thus summed up by M. Dupin: 'True son of France, pupil of our national schools, man of the epoch, and of the existing ideas, prince of the youth of France, imbued with national sentiments, dear to every citizen, friend of the soldier, esteemed and honored by the chiefs of the army, full of affability and of natural eloquence, man of good taste, of grand and yet easy manners, hope of the country.'

"The [London] *Times*, in a valuable article on the event, adds the following solid observation: 'It is remarkable for its terrible suddenness,—for the sympathy which the death of such a prince creates,—the sense of common danger which it calls into existence,—the uncertainty of the future to all parties,—and for that feeling of awe and humility of which the most irreverential can scarcely divest themselves in the presence of so great, portentous, and mysterious an act of God!'

"A third reason why I consider it to be the voice of the first thunder, is, because it has happened in *that country* which has been the focus of all the great prophetic events of our times. It was *here*, as in the great crater of a volcano, that Revolution burst forth upon the astonished world, sweeping with irresistible and desolating fury the surrounding nations. It was in France that 'the king who did according to his own will, and who exalted and magnified himself above every god,' (see Dan. xi. 36–39,) performed his surprising exploits. It was France that first felt the great earthquake, which was attended by the tremendous consequences detailed in the sixth seal. (Rev. vi. 12–17.) It was in France that for three years and a half, (from 1793 to 1796,) events so strikingly corresponding to those enlarged upon in Rev. xi. 7–13, transpired. And it was pre-eminently in France, as we have already intimated, that the predictions of the first five vials were accomplished: and, likewise, it was *there*, in the revolution of 1830, which placed Louis Phillippe on the throne, that there was the most striking manifestation of the collision of the three evil spirits spoken of in the sixth vial—that vial under which we are yet living! It is therefore in perfect keeping, that in France, the first act of that new series of events which is to give immediate and certain warning of the rapid close of the present dispensation of abused mercy, should in like manner transpire!

“And when—to say nothing of the political alarm evinced by the public press, by the foreign ambassadors in Paris, and by the unexampled depression of the public funds—when we turn our eyes to the palace of the present king of the French, we behold a burst of sorrow, scarcely surpassed by that which took place fifty years ago, in connexion with Louis XVI. and his family. If at that eventful epoch, ‘the sun became black as sack-cloth of hair, and the moon as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind;’ so at the present moment, in keeping with the same symbolical language, the second brightest luminary in that heaven, has been suddenly and violently arrested in mid-course, and lost in the darkest clouds.”\* “If in this painful event, the first thunder hath indeed ‘uttered its voice,’ others will soon follow, and turn all doubt into certainty.” (Habershon, *ib.* p. 429.)

These able and eloquent remarks of Mr. Habershon forcibly remind us of the irreparable loss, which our own country has sustained, in the death of that excellent and venerable man, the pride and the hope of this afflicted nation,—our late chief magistrate,—the illustrious and lamented HARRISON! I ask again, *will not America take warning*, and turn unto the Lord?

Look at the history of the world for the last fifty years, and tell me if sign after sign has not appeared in the

\* Habershon’s Dissertation on the Prophetic Scriptures; third edition, London, 1842. Appendix, pp. 424-429.

† For a graphic description of many of the events constituting the signs in the symbolical heavens, which signs were to precede the second advent, see Cuninghame on the Apocalypse, third edition; Habershon on the Prophetic Scriptures, ed. 1842; Shimeall’s Age of the World and Signs of the Times; and the leading political papers in Great Britain and Ireland, France, and the United States of America: but especially Alison’s able and eloquent History of Europe during the French Revolution.



political and ecclesiastic heavens, indicating that these are indeed *perilous times*? If Napoleon Buonaparte, as Habershon, Cooper, and others have maintained with much plausibility, was the "wilful king" of Daniel xi. 36-39, then here is a sign which proclaims to us in loud notes of warning, that we are now living in that last grand period in which will shortly take place, the storm of unprecedented vengeance, the restoration of the Jews, the second advent, and the first resurrection.

Look at the present convulsions in Church and State throughout the world. To call your attention to a sign that has just appeared :

A distinguished sovereign in Europe,\* who has hitherto been regarded as one of the great bulwarks of Protestantism, *is seeking "to comprehend in that federal unity of creeds which he is bent upon consolidating, the Church of England on the one hand, and the Church of Rome on the other:"*† and I am sorry to say, that his views appear to have met with much encouragement in that noble land whose soil has been watered by the blood of martyrs. (See Rev. xvii. 5, 6.) Is it not an alarming indication of an approaching apostacy, when writers of the Church in England proclaim, that they *hate the principles of the great Protestant Reformation*, and that they are *hating them more and more every day*,—that they must *unprotestantize* the Church!—and that *to preach repentance to sinners within the walls of the temple, is a pollution of the sanctuary!!!* We are indeed living in "*perilous times.*"

In the United States also, *Roman Catholicism*‡ is fear-

\* The King of Prussia, 1842.

† See, in the London Times, an article under date of September 26th, 1842.

‡ Instead of the word *Romanism* which is now commonly used by Protestant writers--and which, for the sake of brevity, as well as euphony, I should otherwise have preferred--I have, as a matter of *courtesy*, used the above

fully increasing. But there is yet many a man in England and in America too, who, if occasion should require, would cheerfully lay down his life in defence of that faith, for which his fathers were stretched on the rack, or burnt at the stake.

Errors in relation to fundamental doctrines are rapidly spreading in some parts of our own country, as well as in Great Britain, and these errors will perhaps produce a tremendous convulsion in the Church: or, what perhaps would be a much deeper cause for regret, a general spirit of latitudinarianism and indifference in regard to "*the faith once delivered to the saints*." Shame on the coward heart, that in these "*perilous times*" is afraid to stand up in defence of the truth! But my dear brethren, be of good courage, for the promise is sure—"As thy days, so shall thy strength be"—and if we should ever be called to the crown of martyrdom, as it is quite possible that some of us may be, God will enable us to bear a faithful testimony, and to seal that testimony with our blood.

Another sign which should not be omitted, is that men-

phraseology, viz. *Roman Catholicism*, thinking it proper when it can conveniently be done, to give to every class of men their *official* designation, although it can of course be no secret, in what light I as a *Protestant Episcopalian*, regard the claims of the Church of Rome to being *exclusively* the Church *Catholic*, that is the Church *Universal*. We as *Protestant Episcopalians* claim to belong to *the Church Catholic*, although we *protest* against what we believe to be *the errors of the Church of Rome*. Both in the Apostles' and in the Nicene Creed, we profess our faith in *THE CATHOLIC CHURCH*.

"I believe in the Holy Ghost; *THE HOLY CATHOLIC CHURCH*."—Apostles' Creed.

"I believe *ONE CATHOLIC AND APOSTOLIC CHURCH*."—Nicene Creed.

(See a recent letter,—from the Rt. Rev. Francis Patrick Kenrick [*Roman Catholic*] Bishop of Philadelphia, to the Rt. Rev. John Henry Hopkins Bishop of the Protestant Episcopal Church, in the diocese of Vermont,—declining an oral, and proposing a written discussion with respect to the points in debate between Roman Catholics and Protestants, and published in the "*Catholic Telegraph*," Cincinnati, Ohio.)

tioned by Daniel, as occurring at the time of the end,—“Many shall run to and fro, and knowledge shall be increased.” (Dan. xii. 4.) That there is in these days a wonderful increase both of general knowledge, and also of a knowledge of the Bible, particularly on the subject of the prophetic Scriptures, no one can deny; while alas, at the same time it is equally true, that *practically* “gross darkness” is resting on the people. (Is. lx. 2.) Wickedness every where prevails. But *intellectually* it is in many respects an age of great light. Indeed the “*march of mind*” has become almost a proverb. The other part of the prophecy,—“many shall run to and fro,”—seems to have had its fulfilment in the increased facilities of communication chiefly produced through the wonderful agency of steam, by which remote countries are brought into familiar intercourse with each other. It is emphatically true, that *many are running to and fro, and knowledge is increased.*

Another sign that was to precede the second advent of our Lord, is *the preaching of the gospel among the nations.* “This *gospel* of the kingdom,” said our Lord, “shall be preached in all the world for *a witness* unto all nations,” or as it is in the original Greek, “*a witness* unto all the nations,” (*tois ethnesi*), “and then shall the end come.” (Matt. xxiv. 14.)

If this sign referred to the destruction of Jerusalem, then of course, it had its fulfilment many centuries ago. Paul says, that in his day “the gospel” \* \* “was preached to every creature which is under heaven;” or as the words may be rendered, “preached *among the whole creation*”\*

\* If in Paul’s day it could be said that the gospel had been preached unto all the nations, or as he expresses it, “to every creature,” or “among the whole creation”—“which is under heaven,” how much more can this be said now.

which is under heaven." (Col. i. 23.) You will observe, that it was preached for *a witness* among the whole creation. The world was no more converted then, than it is now. But the gospel came like a pilgrim, and bore a faithful testimony among what Paul calls "*the whole creation,*" and when he had finished his labors, then followed in the train of all this testimony the destruction of Jerusalem. The gospel was first preached as *a witness* to the unbelieving world, and then came the end.\*

If this sign however refers to the last days of the gospel dispensation, then too we see, that it is nearly if not quite fulfilled. There is *no promise*, you will observe, *that the world would be converted previous to the advent of Messiah.* That is a triumph reserved for the millennial age *after* the Messiah has made his appearance. The language is, "And *this gospel of the kingdom* shall be preached in all the world, *for a witness unto all the nations;* and *then shall the end come.*"† The gospel, like a faithful witness, must bear its testimony, whether men receive or reject it. Sabbath after sabbath it is preached for a witness in this congregation, and throughout the city. The testimony is delivered, but alas! how few receive it! How few, comparatively speaking, are converted! Has the gospel then been published, as "*a witness unto all the nations?*" If it has, then the end is near. As the destruction of Jerusalem followed immediately in the train of Bible and Missionary testimonies, so will it be in the last days of the gospel age. The pilgrim has nearly, if not quite, completed his circuit, and when he has finished his migrations, then comes the vengeance. England and

\* See McNeile on the Second Advent, and Thorp on the Destinies of the British Empire.

† This sign in Rev. xiv. 6, 7, "is still more distinctly identified, not with the conversion of the world, as it is vainly imagined, but with the *hour of God's judgments.*" Habershon's Diss. pp. 145, 146.

the rest of the nations may rely on their fleets and armies; they may say with Babylon of old, I sit as a lady and a queen; they may revel in fancied security, but their destruction is at hand. Their doom is written, as it were, by God's finger on the palace walls, for they have been "weighed in the balances and found wanting." *The last climax of wickedness is at hand—the earth is ripe for vengeance—and God grant, that the day may soon come, when the harvest having been reaped, and the vintage trodden, IMMANUEL SHALL BE ENTHRONED IN THE METROPOLIS OF THE WORLD.*

But there is another sign, which is perhaps more striking than any that we have noticed; and that is, *the decline of the Ottoman Empire*. For the last twenty years, province after province has been wrested from the Sultan, till the resources of the empire are nearly dried up. Greece is no longer under Turkish domination, and Egypt is ruled by an independent chieftain. The Turks themselves are under the impression, that their hour is well nigh come. What said the dervishes more than a year ago to Dr. Grant, the missionary physician? "They complained of the innovations of the Sultan, who they said, had departed from the faith; and that such religious devotees as themselves, were no longer treated with the consideration that was formerly paid to them. The world, they said, was changed for the worse; the last days were at hand, and the power of Islam was passing away. So Allah had decreed, and they could only submit to their fate. As they spoke of the expected downfall of their religion with its temporal power," continues Dr. Grant, "I inquired when this great event, so generally anticipated, would occur. They said they could not tell precisely, without recurring to their books, but according to their reckoning, it would take place within a period of from three to five years. I afterwards met with another Mos-



lem, a fellow traveller, who told me that the Mohammedan power would be destroyed on the expiration of twelve hundred and sixty years of their era, so that less than four years remained to the time of its overthrow.”\*

Dr. Grant had not then ascertained whether this was the feeling of the rest of the Mohammedans; but we learn from other evidence, that the impression prevails along the whole coast of Barbary, as well as on the eastern shores of the Mediterranean, that the temporal power of the Turks is nearly at an end.† In fact the Ottoman empire has long been regarded as having a mere nominal existence. Its independence is virtually gone forever.

“A remarkable attestation to the reality of the drying up of the Turkish empire,” says Mr. Habershon,‡ “was given a few years ago by one who cannot be suspected of wishing to demonstrate the fulfilment of the written word of God. On the 8th of January, 1834, a speech was made by M. de Lamartin, in that assembly of infidels, the French Chamber of Deputies, in which he used the following expressions.

“I wish that Turkey may not perish, that an extensive empire may not be trampled down to nothing, or driven into the deserts of Asia. But what is the state of the case? Plains without ploughs, seas without vessels, rivers without bridges, lands without possessors, villages built with mud and clay, a capital of wood, ruins of desolations on all sides, are what constitute the Ottoman empire. In the midst of this ruin and desolation which they have made, and make daily, some thousands of the Turks in each province,—all concentrated in the towns, drowsy, discouraged, never working, living miserably upon the spoils of Chris-

\* See the *Missionary Herald* for June, 1842, pp. 209, 210.

† See a letter from Gibraltar, in the *American Millenarian*, for October, 1842, vol. i. No. 10.

‡ See Habershon's *Dissertation*, pp. 140-143, London ed. 1842.

tian and laborious races,—constitute the inhabitants and masters of the empire ; and that empire is alone worth the whole of Europe. Its sky is finer, its earth more fertile, its ports more extensive and more safe, its productions more precious and more varied than those of any other country : it contains sixty thousand square leagues. You see by this rapid sketch, that the Ottoman empire is *no empire at all* ; that it is a misshapen agglomeration of different races, without cohesion between them ; without interests, without a language, without laws, without religion, and without unity or stability of power. You see that the breath of life which animated it, religious fanaticism, is extinct ; you see that its fatal and blind administration has devoured the very race of conquerors, and that *Turkey is perishing for want of Turks !*" (M. de Lamartin.)

"Such is the condition of the once proud empire of the terrible Mahomets, Bajazets, and Solymans ; an empire which rose to its summit of grandeur not yet four hundred years ago, while the [ten] kingdoms of the Western Roman empire have continued in their strength above twelve centuries." (Habershon, *ib.*)

Similar to the testimony which has been already cited, is that of "the Rev. Dr. Walsh, who went to Constantinople in the suite of Lord Strangford, and resided there several years." (Haberson, *ib.*)

"I have now travelled," says he, "more than three hundred miles through the Turkish dominions in Europe, from their capital to the last town they possessed at the extremity of their empire. When I contemplated the extent of their territory, the fertility of the soil, the abundance of the resources, the cattle and the corn it produced, and the interminable capability it possessed of producing more ; the large cities of Adrianople, Shumla, Rutschuk, and the multitudes of villages scattered over the country ;

when I considered the despotic government that had absolute power over all these resources, to direct them in whatever manner and to whatever extent it pleased, and that this was but a small portion of this vast empire, which extended into three parts of the globe,—it seemed as if the Turkish power were a *sleeping lion*, which had only to rouse itself and crush its opponents. But when, on the other hand, I saw the actual state of this fine country,—its resources neglected, its fields lying waste, its towns in ruins, its population decaying, and not only the traces of human labor, but of human existence, every day becoming obliterated; in fine, when I saw the people about them advancing in the arts of civilized life, while they alone were stationary, and the European Turk of this day differing little from his Asiatic ancestors, except only in having lost the fierce energy which then pushed him on; when I considered this, I was led to conclude that *the lion* did *not sleep*, but was DYING,—and after a few violent convulsions would never rise again.”\*

The great powers of Europe with the consent and approbation of the Sultan, took his affairs into their own hands, and made a temporary adjustment of some of his difficulties. I say *temporary*, for no one of any discernment, can regard the affairs of the East as by any means settled on a permanent footing; and how these allied sovereigns will finally arrange them, no one can tell. It is quite possible, that they may yet erect Palestine into an independent kingdom, and thus open the way for the return of the Jews. One thing is certain. The Ottoman Empire, as we before remarked, has at this time a mere nominal existence. Indeed, for the last twenty years, it has been gradually wasting away, like the drying up of the waters of a river.

\* Narrative of a Journey from Constantinople to England, p. 220.

But you will ask how is this a sign? Turn therefore to the 16th chapter of the Revelation of St. John. Commencing at the 12th verse, we read—"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits, like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together—[i. e. according to a Hebraistic idiom—they were gathered together] into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven from the throne, saying, it is done." (Rev. xvi. 12-17.)

You will perceive from the beginning of this chapter, that seven vials of wrath were to be poured out upon the earth. The sixth vial, the one under which we are now living, was to be poured out on the great river Euphrates, and the water thereof to be dried up. The generality of interpreters, both Millenarian and Anti-millenarian, are of opinion that by the river Euphrates is here symbolized the Turkish Empire; and that by the drying up of the waters is meant that gradual *drying up of the resources of the empire*, which has been going on for the last twenty or thirty years. Whether the pouring out of the seventh vial has yet commenced, I know not;\* but of one thing interpreters are generally convinced, and that is, that the con-

\* Mr. Cuninghame thinks that it has. See note, p. 251.

tents of the sixth vial poured out upon the Ottoman Empire are nearly emptied. Now you will observe from what is here said, that the coming of Christ, and the pouring out of the seventh vial, are cotemporaneous. The warning is here given between the pouring out of these two vials—"Behold, I come as a thief. Blessed is he that watcheth," etc. The wasting away, therefore, of the Turkish empire,\* is a most ominous sign, connected as it is with the personal appearance of Christ, which is cotemporaneous, or nearly so, with the pouring out of the seventh vial.

"Contrary to the usual way of Providence in the overthrow of nations, Turkey is destined—not to be destroyed by conquest, but to be "*dried up*," (Rev. xvi. 12;) evaporated, wasted away, "broken without hand," (Dan. viii. 25;) and this would appear to be for *the express purpose of more distinctly pointing out to the world, whenever it should happen, the time for the Jews' restoration*," and of course also the near approach of the second advent of our Lord: "*and thus it speaks to us*." In the prophetic Scriptures is most distinctly foretold the connexion of these great events, viz: "the gradual wasting away of Turkey, and the immediate restoration of the lawful proprietors of Judea consequent upon it," together with the pre-millennial advent of the Messiah. The first of these

\* The increasing strength of the Russian empire is also well worthy of attention, when viewed in connexion with what Ezekiel and Joel have predicted respecting a fierce invasion from the North against the Jews, after their return to the land of Palestine. See Ezek. xxxviii. and xxxix.; Joel ii. 20, and Zech. xiv. 1-5.

Habershon and Faber are of opinion, that by the King of the North is meant the King of Syria; and that by the King of the South is meant the King of Egypt. Whether Russia, either by negotiation or conquest, shall yet be king of Syria, and thus become the prophetic King of the North, remains to be seen. See Habershon's interesting and thrilling exposition of Daniel's last great vision, Diss. on the Proph. SS. pp. 349-371.



events therefore, "as now forcing itself upon the attention of all," "is a sign which cannot be mistaken."

"Perhaps, looking at all the circumstances, there never was a great and fine empire, whose existence was prolonged for so many years in so totally enfeebled a state. If we turn to the adjoining kingdom of Poland, a nation inherently of far greater vital energy and strength, as the late struggle against the overwhelming power of Russia proves, we observe that it has been permitted by God to be swallowed up and effaced from the map of Europe. The true secret of the preservation of Turkey, and the reason why it has not long ago shared the same fate, is because its dissolution is prophetically announced as involving the greatest crisis the world has ever experienced, both as it regards the Jews, the Christian church, and all nations ! Its very gradual and vital decay, and its providential preservation under such decay, which may indeed almost be termed miraculous, appears therefore to be intended by God as *a prolonged warning*, and as a signal held up for universal notice. And it is a warning to which we ought to consider, our attention has been called in every province that has rebelled, in every defeat that has been sustained, and in every disaster, either of fire, pestilence or plague, that has ruined or depopulated Turkey and its capital for the last thirty years. And within this period how numerous these have been ! How often has the voice of divine reasoning spoken out in all these particular calamities ; and how loudly "in the death of" their late "Sultan, the loss of" their "fleet, and the greater part of" their "army !"

"Neither the inclination nor the means have for many years been wanting to its ambitious neighbors, especially to Russia, for seizing upon it like an eagle upon its prey. The prize has been exceedingly tempting ; and so much was it at the heart of that ambitious sovereign the empress Catharine, and so sure did she appear of effecting her pur-

pose, that she named her second grandson, the late Grand Duke Constantine, after its capital. But the Lord God, as if to mock the purposes of human ambition, and to shew that He will accomplish his purposes according to the counsel of his own will, and at his own time, did not permit this prince even to enjoy his right of primogeniture, or to sit upon his hereditary throne. Contrary to all modern precedent, he was, by a most singular arrangement, set aside, and a younger brother, the present Emperor Nicholas, succeeded in his stead; a man in all probability destined, in the all-wise counsels of Jehovah, to act a distinguished part in the coming tragedy of nations.”\*

Six vials of wrath, it would seem, have been already poured out upon the world. There remains but one vial more,† and then will be the completion and winding up of the gospel age. You will observe, that St. John says—the waters of the river were dried up, that the way of the kings of the east might be prepared. Now whether you understand by *the kings of the east* the Jewish people, or whether you understand by this expression the kings who will be in alliance with *the last personal antichrist*, in either case, the coming of the Messiah is near at hand; for when a portion of the Jews are re-instated in Palestine, and Anti-Christ with his confederacy comes up for their destruction, Messiah and his army of saints appear in person for their deliverance. “*His feet shall stand in that day upon the Mount of Olives*”—“*and the Lord*

\* See Habershon’s Dissertation, pp. 138–140.

† Mr. Cuninghame, one of the ablest writers on the prophecies, is of opinion, that we are *already* experiencing the effects of *the seventh* vial. If this be so, then the Advent is most emphatically at our very doors. See Cuninghame’s interesting Dissertation on the Apocalypse, 3d ed., London, 1832; and the Supplement to the same, London, 1838. Mr. C. maintains “that the whole of the seven vials began to be poured out at one and the same period; and that, instead of following each other in chronological succession, they are *synchronical* in all their extent.” Diss. on the Apocalypse, 3d ed., p. 386.

*my God shall come, and all the saints with thee.*" (Zech. xiv. 4, 5.) If these things are so, then we are at this very time in *the period immediately preceding the coming of Christ*. The last climax of the world's tribulation, when the seven vials of God's wrath shall have been poured out has well nigh arrived. May God have mercy upon you in that day. Repent, therefore, and turn unto the Lord with all your heart. More than eighteen hundred years ago, the advent of the Messiah was said to be at hand. But in what sense could that be said with truth? Why, on the same principle on which we say—when more than two thirds of the year are gone, and there is less than one third remaining—that the year is nearly over, and that the new year is at hand. So in regard to the whole period from the creation of man to the second coming of Christ—if the world was to last six millenaries or periods of a thousand years each, and Messiah was then to reign in the seventh millenary, as was generally believed in the Jewish and Christian Church—more than two thirds of it had expired in the Apostolic age, and consequently there were less than one third remaining. In the sense therefore already explained, it might be said, that the great day from the creation of man to the second advent was nearly over, and that the coming of Christ was at hand. If this could be said with truth more than eighteen hundred years ago, much more can it be said now. Most emphatically true is it in these days, that "*the coming of the Lord draweth nigh.*" Dear brethren, it is even at your doors. Repent, therefore, for the kingdom of heaven is at hand. Watch and pray, that you may have a part in the first resurrection.

Beloved, ye can discern the face of the sky, but can ye not discern the signs of the times? Every thing indicates the speedy restoration of the Jews, and the personal advent of our Lord. Even now the descendants of Abraham are

renouncing "the traditions of the elders,"\* and professedly resting their faith on the sacred volume of inspiration, are anxiously waiting for the coming of Messiah. For centuries they have been despised and trodden under foot, and like the Savior whom they rejected, they too have been rejected of men. But though despised and rejected by the kindreds of the earth, the time is at hand, when they will yet be a formidable nation. Their future valor and prowess are foretold in words of terrific and fearful import.

"Behold, the people shall rise up as a *great lion*, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain." Numbers xxiii. 24.

"And the remnant of Jacob shall be *among the Gentiles* in the midst of *many people*, as a *lion* among the beasts of the forest, as a *young lion* among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. . . . And I will execute vengeance in anger and fury upon the heathen, such as they have not heard." Micah v. 8, 9, 15.

"*The nations shall see and be confounded, at all their might*; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth:

\* That is, what is called *the oral law*. See an article entitled "The Budding of the Fig Tree; or the Lord's Returning in mercy to his ancient people Israel," in the Appendix to Habershon's Dissertation on the Prophetic Scriptures, pp. 430-447, London ed. 1842, in which is contained a very interesting account of the "West London Synagogue of British Jews."

"This Synagogue consists of highly respectable and influential persons who, rejecting the divine authority of the Oral Law, declare that the only immutable law they recognize, and by which they desire to be guided in all things relating to faith and worship, is the inspired Word of God, contained in the sacred volume of the Scriptures." (Habershon, *ib.* p. 430.)

they shall be afraid of the Lord our God, and shall fear because of thee." Micah vii. 16, 17.

"The Lord of Hosts hath visited his flock the house of Judah, and hath made them as his *goodly horse in the battle*. Out of him came forth the corner, out of him the nail, and out of him the *battle-bow*, and out of him every oppressor together. And they shall be as *mighty men which tread down their enemies* in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses *shall be confounded*. And I will strengthen the house of *Judah*, and I will save the house of *Joseph*, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them." Zech. x. 3-6.

"Thou art my *battle-axe* and weapons of war: for with thee will *I break in pieces the nations*, and with thee will *I destroy kingdoms*: and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider: with thee also will I break in pieces man and woman; and with thee will I break in pieces the young man and the maid: I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render *unto Babylon* (*i. e.* the mystic Babylon, *the great persecuting power*, for against the ancient and literal Babylon when *that* power was overthrown, *Persia* and not Israel was the Lord's "*battle axe*,"") and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord." Jer. li. 20-24.

These terrific and fearful predictions, respecting the future prowess and glory of Israel, will perhaps be received by many with a smile of derision. The cabinets of kings



and princes have no idea that their greatest danger, their complete overthrow, is "connected with the affairs of this despised people. So thought Pharaoh; and so thought Belshazzar; but herein they *forgot* Him who hath declared (see Ex. iii. 15,) that He is the God of Abraham, of Isaac, and of Jacob; Him that hath said, "This is my name *for ever*, and this is *my memorial unto all generations.*"\*

Dear brethren, let us at once prepare for the advent of our Lord. For who can abide the day of his coming, and who can stand when he appeareth? Say not therefore in your hearts, "*My Lord delayeth his coming;*" (Matt. xxiv. 48) for that coming is near at hand. The kings of the earth may take counsel together, but the days of their tyranny will soon be over. Let them collect their fleets and armies—let them enslave and persecute the people, they shall only fulfil the "sure word of prophecy." Their kingdoms were founded in oppression, and have been sustained by cruelty, but they will soon be overturned, and on the wreck of human sovereignties IMMANUEL SHALL BE ENTHRONED. May the Lord hasten the day of Christ Jesus. For the experience of mankind for nearly six thousand years has fully shown, that we shall never have the perfection either of civil or ecclesiastical government, till the prophecy of Zechariah is fulfilled, (see Zech. xiv. 9,) when "THE LORD SHALL BE KING OVER ALL THE EARTH: in that day shall there be ONE LORD and HIS NAME ONE." The Lord be praised there shall then be not only one Supreme King, but there shall be also one religion. The world will not then be divided into a thousand conflicting sects, as it is now, but "*in that day shall there be one Lord and his name one.*" In his days Israel shall be saved, and Judah shall dwell safely, and he shall execute judgment and justice in the land. Let us rejoice with the

\* See Habershon's Dissertation, p. 100.

descendants of Abraham, that a *Prince of the house of Judah* is about to sit upon THE THRONE OF DAVID—that MESSIAH is to restore the splendors of the Jewish theocracy—that the exiles and wanderers are to be reinstated in their lawful possessions, and exalted above all the nations of the earth. God speed the time when their long captivity shall cease, and IMMANUEL'S KINGDOM be established on the regenerated earth.\*

I shall now close this lecture with the following just and eloquent observations from the Church of England Quarterly Review.

“We are living in times when the Christian and the Infidel, the Statesman and the Divine, seem to agree in the expectation that some great crisis is at hand. The public mind, both at home and abroad, is held in the calm of a feverish suspense. New and strange blasphemies are coming to the birth; the foundations of the State are loosing, and the Church of God is beset and assailed on every side. Amid these thick clouds, all eyes are fixed with an eager gaze on the dark and coming future. But who shall unravel its mysteries? Who can decipher its solemn roll of fate? Who can pierce, with steady eye into the depths of past history, and read there, as in a mirror, the judgment or mercy in store for after generations? Who can expound the strange dream of this fleeting, shadowy

\* In order to prevent misapprehension, it is perhaps well to remind the reader that, according to the views of the author, the earth is not regenerated either morally or physically, *previous to the coming of Messiah*. The Lord appears and finds the world in a state of great wickedness. He executes the vengeance; and it may be, that the fire which burns up the ungodly, (see 2 Pet. iii. 7, and Is. xxiv. 6,) at the same time regenerates the soil of the earth. At all events the prophets represent the earth, *after the coming of Christ* and the pouring out of the vengeance, as physically in a state of great fertility, and morally in a state of great holiness, purity and peace. *The conflagration mentioned in 2d Peter, 3d chapter, as we have shown in Part II, Lecture IV., is evidently pre-millennial.*

world, or unlock to the faith of the Church the royal treasure-house of the good things to come?

“It is here that the wisdom of the world stands rebuked, and its idols are all mute and silent. The research of its historians here proves in vain; the policy of its statesmen is baffled and confounded. The future continues veiled from every worldly eye in deepest mystery; and every effort of human pride to decipher the solemn hand-writing proves utterly in vain.

“Divine prophecy is the only light that can remove this impenetrable darkness. There God himself reveals to his own servants the great outlines of His providence, and enables them, by patient search, to trace through the past and the future the grandeur and majesty of His high counsels of love. Here nature, providence, and grace are all combined for their comfort and instruction in the faith in glorious harmony. In two short books of Scripture, all nature is laid under contribution for rich and varied emblems, whereby to express the mighty course of God’s providence through two thousand years, and the mysteries of redemption therein contained. There to the diligent search and patient study of the humble and devout Christian, it spreads before his eyes, in one vast expanse, a landscape of wondrous grandeur and surpassing beauty, and whose horizon is fringed with the bright and dawning glories of eternity. The providence of God in times past and present thus becomes one continual pledge of His mercies in time to come; and that whatever the trials of the Church may be now, and however mighty the enemies that surround her, the Captain of her salvation is leading her, by a pathway which he himself has appointed, to a sure and final victory, and the possession of her long-delayed inheritance.

“Those trials seem indeed fast approaching. Those enemies are now active, boastful, and strong. The vessel

of the Church seems ready to be hurried by fresh waves into the deep. And what shall she do in this time of peril? Could our feeble voice reach her ears, the words of the Roman poet to his storm-tost country would be our language also. We should say to her, amidst these signs of tempest,—‘*Fortiter occupa portum.*’ Let her beware of losing the firm anchor-hold of the word of prophecy. There let her secure a knowledge of her place in the safe harbor of Divine Providence. Let no crude or novel theories of any of her children tempt her to weigh the anchors of her hope, and to commit herself without chart or compass to the tossing waves of time. Instead of casting aside the precious truths which Fathers and Reformers have committed to our keeping, through the unthinking haste that will not wait to free them from the incrustated error, let her rather abide by the old landmarks, while she goes on to perfection by a fuller understanding of the truth. Let the Church of God, and especially our own favored Church, follow this course, and she will not fail to trace, in the word of prophecy, the unbroken line of God’s judgments and mercies, through all the days of her widowhood, till her Lord shall return. While the children of this world walk on in darkness, and all the foundations of the earth are out of course, she will thus dwell in a Goshen of heavenly light and blessed liberty. The wiles both of her inward and outward enemies will thus be unmasked—their approaches laid bare—and their violence repelled. And even should the darkness and the storm thicken around her, she will still be able to lift up her head with joy and gladness, and will know the more assuredly that her redemption draweth nigh.”—*Church of England Quarterly Review*, for April, 1840.

## LECTURE VII.

### THE PRIMITIVE ANTIQUITY OF THE DOCTRINE OF MESSIAH'S PRE-MILLENNIAL ADVENT AND PERSONAL REIGN: ITS PRACTICAL UTILITY.

“THUS SAITH THE LORD, STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST. BUT THEY SAID, WE WILL NOT WALK THEREIN. ALSO I SET WATCHMEN OVER YOU, SAYING, HEARKEN TO THE SOUND OF THE TRUMPET. BUT THEY SAID, WE WILL NOT HEARKEN. Jer. vi. 16, 17.

Introduction—an erroneous opinion noticed—design of this lecture—the testimony of Barnabas—of Papias—of Polycarp—of Justin Martyr—of Irenaeus—of Tertullian—of Cyprian—the allegorizing mode of interpretation advocated by Origen—evidence of the historian Gibbon—the testimony of Lactantius—of Epiphanius—opinions of Augustine and Jerome in the fifth century—Henshaw on the second advent—views of the reformers—King Edward the Sixth’s Catechism—prayer book of the Church of England—the doctrine of a spiritual millennium previous to the second personal advent is a novelty of modern times—exhortation to stand in the old paths—the great practical utility of the doctrine of Messiah’s personal reign—Note, President Davies—McNeile’s eloquent appeal—conclusion.

Many persons are under the impression, that in these lectures we have been advocating novel and strange doctrines, and not only that, but abstract speculations of no practical utility. We shall therefore shew by the testimony of the early fathers of the Church, that these are the good old paths which were trod by saints and martyrs during the first three centuries of the Christian era, and then proceed to make a few reflections on the practical utility of the doctrine.

We begin, therefore, with the early fathers of the Church, and the first whose testimony we quote is Barnabas, who



wrote soon after the destruction of Jerusalem.\* Speaking of the creation he says, "And God made in six days the works of his hands, and he finished them on the *seventh* day, and he rested the *seventh* day, and sanctified it. Consider my children what that signifieth; he *finished* them in six days. The meaning of it is this, that in six thousand years the Lord God will bring all things to an end. For with him one day is a thousand years, as himself testifieth, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is in six thousand years, shall all things be accomplished. And what is that he saith, and *he rested the seventh day*: he meaneth this, that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly, and shall change the sun and the moon and the stars, then he shall gloriously rest in that seventh day. He adds lastly, thou shalt sanctify it with clean hands and a pure heart; wherefore, we are greatly deceived if we imagine that any one can now sanctify that day which God has made holy, without having a heart pure in all things. Behold, therefore, he will *then* truly sanctify it with blessed rest, when we (having received *the righteous promise*, when iniquity shall be no more, *all things being renewed* by the Lord,) shall be able to sanctify it, being ourselves first made holy."†

We next call your attention to the testimony of Papias, as quoted by Eusebius. (See Hist. lib. iii., sect. 39.) "*There will be a certain thousand years after the resur-*

\* Chapin on the Primitive Church, New Haven ed. 1842, p. 59.

† See in Archbishop Wake's Collection of the Apostolic Fathers, the General Epistle of Barnabas. Chapter xiii. pp. 254, 255; edition 1834, Hartford, Ct.

The quotations from these early writers, with the exception of those from Archbp. Wake's Coll., are given, for the most part, on the authority of Brooks' very able and valuable work entitled "Elements of Prophetical Interpretation," republished in the Literalist, Philadelphia, 1841.

*rection of the dead, when the kingdom of Christ shall be established corporeally on this earth."* Such is the testimony of Papias, who, according to Eusebius and Jerome, was a disciple of John and a companion of Polycarp.\* I am aware that *Eusebius*—who became bishop of Cæsarea early in the fourth century, and whom St. Jerome calls *the Prince of the Arians*,†—"disparages" this disciple of St. John, "as being illiterate and a man of weak judgment, when he has to deal with his testimony on this point; but he speaks of him as being *eloquent and learned in the Scriptures*, when he adverts to him on another occasion." But "we have nothing to do in the present instance with the judgment of Papias, but *only with his veracity*; for his evidence respects, not what he thought himself, but what he heard from others:‡ and all have given him credit for being an eminently *pious and good* man; one *proof* of which, and also of his wisdom and understanding is, that by the immediate successors of the apostles he was considered qualified to be made bishop of Hierapolis." (See Brooks' *El. of Proph. Interpr.* pp. 37, 38. Phil. ed. 1841.)

We next refer you to Polycarp, Bishop of Smyrna, the cotemporary of Papias and the disciple of St. John. He says, that if we please [the Lord] in this *present* world, we shall also be made partakers of *that which is to come*, according as he has promised to us, that he will *raise us from the dead*; and that if we walk worthy of him, we shall also *reign together with him*, if we

\* Eusebii Hist. lib. iii., and Hieron. Ep. xxix. 19.

† Blake's Biographical Dictionary, Art. Eusebius, p. 321.

‡ He states "that what he relates are the very words of the elders, Andrew, Peter, Philip, Thomas, James, John, Matthew, Aristio, and John the Presbyter, as related to him by those of whom he constantly made the inquiry;" and he pledges himself to the "truth and fidelity of what he reports." Brooks, *ib.* Note p. 37.

believe.”\* In another place he says, “But who of you are ignorant of the *judgment* of God? Do we not know that *the saints shall judge the world*, as Paul teaches?”†

Consider next the testimony of Justin Martyr, who was born in the year of our Lord 89, and suffered martyrdom A.D. 163 or 166.‡ (See Blake’s Biographical Dictionary and Brooks’ Elements of Prophetical Interpretation.) In his dialogue with Trypho, he says: “*I and all that are Orthodox Christians, are acquainted with the resurrection of the body and the thousand years in Jerusalem, that shall be re-edified, adorned and enlarged, as the prophets Ezekiel, Isaiah, and others, declare.*”

The testimony of Irenaeus also is very full and explicit on this subject. He succeeded Pothinus as Bishop of Lyons, about A. D. 171, and was martyred in A. D. 202 or 208. He speaks of St. John the Apostle, as having lived to the times of Trajan, of Polycarp as a hearer of St. John, and of himself as a hearer of Polycarp. (See Brooks Elements of Prophetical Interpretation, p. 39, and Cave’s Lives of the Fathers.)

“It is fitting,” says Irenaeus, “that the just, rising at the appearing of God, should in the renewed state receive the promise of inheritance which God *covenanted to the fathers*, and should *reign* in it; and that then should come the final judgment. For in the same condition in which they have labored and been afflicted, and been tried by suffering in all sorts of ways, it is but just that in it they should receive the fruits of their suffering, so that where, for the love of God, they suffered death, there they should be brought to life again; and where they endured bond-

\* Archbishop Wake’s Collection of the Apostolic Fathers. Ep. of Polycarp to the Phillippians. Chap. 2d. p. 94: ed. 1834. Hartford, Ct.

† Apostolic Fathers, ib. Chap. 4th., p. 98.

‡ Mr. Brooks says that some have placed his martyrdom as early as A. D. 146. El. Proph. Interp. p. 38.

age, there also they should reign. For God is rich in all things, and all things are of him : and therefore I say it is becoming, that the creature being restored to its original beauty, should without any impediment or drawback be subject to the righteous. This the Apostle makes manifest in the Epistle to the Romans ; ‘ For the expectation of the creature waiteth for the manifestation of the sons of God, etc., for the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.’ The promise likewise of God *which he made to Abraham*, decidedly confirms this ; for he says, ‘ Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward ; for all the land which thou seest to thee will I give it, and to thy seed forever.’ (Gen. xiii. 14, 15.) And again, ‘ Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee.’ (ver. 17.) For Abraham received no inheritance in it—not even a foot breadth, but always was a stranger and a sojourner in it. And when Sarah his wife died, and the children of Heth offered to *give* him a piece of land for a burial place, *he would not accept it*, but purchased it for four hundred pieces of silver from Ephron the Hitite ; staying himself on the promise of God, and being unwilling to seem to accept from man what God had promised to *give* him, saying to him, ‘ To thy seed will I give this land, from the great river Euphrates.’ Thus therefore, as God promised to him the inheritance of the earth, and he received it not during the whole time he lived in it, it is necessary that he should receive it, together with his seed, that is, with such of them as fear God, and believe in him—in *the resurrection of the just.*” \* \* \* “For true and unchangeable is God ; wherefore also he said, ‘ Blessed are the meek, for they shall inherit the earth.’ ”\*

\* See the 32d chapter of the fifth book of Irenæus against Heresies, cited in Brooks’ Elements of Prophetical Interpretation, pp. 40, 41.

Our next witness is Tertullian, who wrote his famous 'Apology' about A. D. 180.\* In his third book against Marcion, chap. xxiv., he says: "For we also confess, that a kingdom is promised us *on earth*, before that in heaven, but in another state, viz. *after the resurrection*; for it will be for a thousand years in a city of divine workmanship, viz. *Jerusalem brought down from heaven*: and this city Ezekiel *knew*, and the apostle John *saw*, etc." "This we say is the city provided of God to receive the saints in the resurrection, wherein to refresh them with an abundance of all spiritual good things, in recompense of those which in the world we have either despised or lost. For it is both just and worthy of God, that his servants should there triumph and rejoice, where they have been afflicted for his Name's sake. This is the manner of the heavenly kingdom."

'Besides the testimony above adduced, Tertullian mentions it as a custom for Christians to pray, "that they might have part in *the first resurrection*." And Cyprian, who flourished [early in the third century] about A. D. 220,† informs us, that the thirst for martyrdom which existed among Christians arose from their supposing, that those who suffered for Christ would obtain a more distinguished lot in his kingdom. From which we may perceive how highly *practical* that doctrine was, which could make men even court death, and take joyfully the spoiling of their goods, and suffer torture not [accepting] deliverance, that they might obtain a better resurrection.' (Heb. xi.)‡

About the middle of the third century, Origen introduced the allegorizing style of interpretation, by which,

\* El. Proph. Interpr. ib. 41.

† Anthon, in his edition of Lempriere's Classical Dictionary, says, that Cyprian was converted to Christianity A. D. 246, and suffered martyrdom A. D., 258.

‡ Brooks' El, Proph. Interpr. p. 42.



any thing and every thing can be made of the Scriptures according to one's own private fancy. Mosheim in speaking of Origen, says: "After the encomiums we have given to Origen, etc., it is not without deep concern we are obliged to add, that he also by an unhappy method, opened a secure retreat for all sorts of errors which a wild and irregular imagination could bring forth." And after noticing that he abandoned the *literal* sense, and divided the *hidden* sense into *moral* and *mystical* or *spiritual*, he adds: "A prodigious number of interpreters, both in this and the succeeding ages, followed the method of Origen, though with some variations; nor could the few, who explained the sacred writings with judgment and a true spirit of criticism, oppose with any success the torrent of allegory that was overflowing the Church." (Ch. Hist. cent. III., part 2, sec. 5, 6.) To the same effect Milner, in his Church History, observes: "No man, not *altogether* unsound and hypocritical, *ever injured the Church of Christ more than Origen did.*"\*

And unless you trace it to the heretics of an earlier period, this was the beginning of that pernicious system of interpretation which has become so prevalent in the church. Jerome, who died early in the fifth century, followed in this respect in the track of Origen: and now the corruptions of the church were rapidly opening the way for the firm establishment of popery by the edict of Justinian, in the beginning of the sixth century, A. D. 533. Indeed Eusebius relates that Dionysius, a disciple of Origen, in opposing Millenarianism, was led to question *the canonical authority of the Apocalypse*.† And Gibbon, the historian of the decline and fall of the Roman empire, who testifies to the general prevalence of Millenarian views

\* Brooks' Elements of Prophetical Interpretation, pp. 42, 44.

† See Brooks' Elements of Prophetical Interpretation, p. 43.

among the primitive fathers of Christianity, says that an obscure prophecy, (meaning the Apocalypse, or Book of Revelation,) which was thought to favor the doctrine, narrowly escaped the proscription of the Church. After deriding the personal reign of Christ, and the glorified saints of the first resurrection, this learned infidel—who, from his contempt of all religious denominations, cannot be accused of partiality towards any—observes, “the assurance of such a millennium was carefully inculcated by a succession of Fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the Apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not have been *universally* received, it appears to have been *the reigning sentiment of the orthodox believers.*” The whole passage in Gibbon, although the sneering manner in which he writes, plainly discovers his hatred to the truth of God, is replete with instruction. It shews the antiquity of the doctrine,\* “how extensively it was believed, and when it first grew out of fashion, even when popery began to grow towards its height. It shews further, that such was the hatred of [some professed Christians] in those days to this doctrine, that they would rather dispense with one part of God’s revelation, than believe it. The *Book of Revelation* was felt to be, as it were, a mill-stone around the neck of the anti-millenarian system, which the advocates thereof were honest enough to own.”†

\* This passage, when taken in connexion with the previous quotations from the Fathers, shews also either the IGNORANCE or UNFAIRNESS of those who would identify with any of the heresies, ancient or modern, the primitive doctrines of the first resurrection, the judgment, and the personal reign, as advocated in these lectures. See Gibbon’s *Decline and Fall of the Roman Empire*, vol. i. chap. xv. pp. 411–413, ed. New York, 1822, in 6 vols.

† See “Immanuel Enthroned,” by Rev John Cox, London ed. sec. vii. pp. 93, 94. See also “A Millenarian’s Answer,” etc. by the same author, pp. 41. 42, Philadelphia edition.

“Of those fathers from Origen to Jerome who *decidedly* took the millenarian view, the most eminent was Lactantius, who flourished in the time of Constantine the Great, about A. D. 310. He was considered the most learned of the Latin fathers, and his works abound with testimonies to the matter in hand.” (Brooks *ib.* p. 45.) In his treatise on “*Divine Institutions*,” (De Divinis Institutionibus,) chapter 24th, speaking of the coming of God to judge the world, he says: “But when he shall do that, and shall restore the just that have been from the beginning unto life, *he shall converse among men a thousand years, and rule them with a most righteous government.*” “*And they that shall be raised from the dead shall be over the living as judges.* And the Gentiles shall not be utterly extinguished; but some shall be left for the victory of God, that they may be triumphed over by the just, and reduced to perpetual servitude. *About the same time the prince of devils, the forger of all evil, shall be bound with chains, and shall be in custody all the thousand years of the heavenly empire, under which righteousness shall reign over the world.*”

“Epiphanius, who flourished towards the close of the fourth century, about A. D. 365, mentions the doctrine being held by many in his time, and speaks favorably of it himself. Quoting the words of Paulinus, bishop of Antioch, concerning one Vitalius, whom he highly commends for his piety, orthodoxy and learning, he says: “Moreover others have affirmed that the venerable man should say, that *in the first resurrection we shall accomplish a certain millenary of years,*” etc., on which Epiphanius observes: “*And that indeed this millenary term is written of in the Apocalypse of John, and is received of very many of them that are godly, is manifest.*” (Lib. iii. 2. See Brooks, *ib.* p. 46.)

St. Augustine was himself at first a millenarian, but

seeing that there were some who abused the doctrine, he was afterwards led to reject it. (See Augustin "De Civitate Dei," lib. xx. c. 7.) St. Augustin and St. Jerome were cotemporaries, and both of them died towards the middle of the fifth century, Augustin in A. D. 430 and Jerome in 420.

The pious and eloquent Dr. Henshaw, of Baltimore, observes in his valuable lectures on the second advent, that this doctrine "was received as the true interpretation of the prophecies in the earliest ages of the church, subsequent to the times of the Apostles. In common with many other truths, it fell into neglect and obscurity beneath that cloud of darkness and ignorance that overspread the church, with a constantly thickening gloom, from the fourth to the sixteenth centuries. And although the attention of the Reformers was mainly directed to the abolishing of gross abuses and corruptions, and the revival of the doctrine of justification by faith, and other principles of fundamental importance in the Christian system, yet there was, to some extent, a restoration of Scriptural and primitive views respecting the coming and kingdom of our Lord. In *King Edward the Sixth's Catechism* we find the following instruction: "*Master.* The end of the world, Holy Scripture calleth the fulfilling and performance of the *kingdom* and mystery of Christ, and the renewing of all things. For says the Apostle Peter, (2 Pet. iii.) 'We look for new heavens and a new earth according to the promise of God, wherein dwelleth righteousness.' And it seemeth reasonable, that corruption, unsteadfast change, and sin, whereunto the whole world is subject, should at length have an end. Now by what way and what fashion of circumstances these things shall come to pass, I would fain hear thee tell?" *Scholar:* "I will tell you as well as I can according to the witness of the

same Apostle: 'The heavens shall pass away like a storm: the elements shall melt away: the earth and all the works therein shall be consumed with fire:' as though he would say, as gold is wont to be fined, so shall the whole world be *purified* with fire, and be *brought to his full perfection*. The lesser world which is man, following the same, shall likewise be delivered from corruption and change. And so, for man, this greater world (which for his sake was first created:) shall at length be renewed; and be clad with another hue, much more pleasant and beautiful."

"Again, we find the following remarks upon the second petition in the Lord's prayer: "*Thy kingdom come.*" "We see not yet all things in subjection to Christ. We see not the stone hewn off from the mountain without work of man, which altogether bruised and brought to nought the image which Daniel describeth; that the only Rock, Christ, may *obtain and possess the dominion of the whole world*, granted him of his Father. Antichrist is not yet slain. For this cause do we long and pray, that it may at length come to pass and be fulfilled, that *Christ may reign with his saints*, according to God's promises: that He may live and *be Lord in the world*, according to the holy gospel: God grant his kingdom may come—and that speedily!"\*

\* King Edward the Sixth's Catechism, pp. 361, 362, 374, in *Fathers of the English Church*.

"Should it be objected that these extracts from King Edward's Catechism are irreconcilable with the 41st of the Articles of Religion adopted in the reign of that godly king; our answer is, that the design of the article was to condemn, *not* the doctrine of the personal coming and reign of Christ rightly understood, but only, as the words import, *the carnal and fabulous views* which some of the Millenarians had engrafted upon it. The Catechism was set forth a year later than the Articles; and as it was the last work of the Reformers in that reign, "it may fairly be understood to contain," says Dr. Randolph, Bishop of Bangor, "as far as it goes, their ultimate decision, and to



“The views of the Reformers on this point may also be inferred from one or two sentences occurring in the Collects of the Prayer Book. In the *Burial* service of the *Church of England*, the officiating minister prays that it “may please [God] of his gracious goodness, *shortly to accomplish the number of his elect, and to hasten his kingdom.*” [See the Prayer Book of the Church of England. In the American prayer book this collect has been altered.] The like idea of the connexion between Christ’s coming and kingdom seems to be conveyed in our Collect for *the sixth Sunday after the Epiphany*, “Grant us, we beseech thee, that having this hope, we may purify ourselves, even as He (Christ) is pure; that when *He shall appear again, with power and great glory*, we may be made like unto him, *in his eternal and glorious kingdom.*”

“If then, the doctrine of Christ’s second coming to establish his kingdom and judge the world, be recognized in the

represent the sense of the Church of England, as then established.” In this, according to Archbishop Wake, the complete model of our Church Catechism was first laid: the examination of it having been committed (as the injunction testifies) to certain Bishops, and other learned men; after which it was published by the king’s authority.” Henshaw on the 2d Advent, note, p. 214.

Those who are desirous of investigating at greater length the history of this doctrine, will find a much more extended view, than we have been able to give within the limits of a single lecture, in Brooks’ *Elements of Prophetic Interpretation*, and Duffield on the Prophecies. Bishop Newton also gives some valuable quotations from the early Fathers in favor of millenarianism. See Bp. Newton on the Prophecies, pp. 588-592, Dobson’s ed. Lond., reprinted Philad. 1835, 1 vol. 8vo.

Milman, in his valuable “History of Christianity,” though himself opposed to millenarian views, testifies to the fact of their early prevalence, both in the Jewish and the Christian church. See extract from Irenæus in Milman’s *Hist. of Chr.* in the note on p. 172, New York ed. 1841, also pp. 47, 172, 208, 227.

The learned Dr. Lardner, an anti-millenarian, also testifies to the extensive prevalence of millenarian views among the early Fathers. See Bickersteth’s *Practical Guide to the Prophecies*, pp. 190, 191, 192, Philad. ed. 1841.

services and instructions of the Reformed Church; if it was held by many of the Fathers in the first four centuries; and above all, if it may be fairly deduced from the writings of the Prophets in the Old Testament and of the Apostles in the New, we cannot be deterred from embracing it by any allegation of its novelty, made by those who are misled by the popular theory, and have never entered upon a calm and thorough investigation of the subject.”\*

There are many, however, at the present day who believe in *the literal restoration of the Jewish people*, although they do not believe in *the personal reign*; and the doctrines of the first resurrection, the judgment and the personal reign of Christ and his saints were held, as we have seen, by many of the early Fathers. *If these doctrines, or any part of them, have at any time been incorporated with the peculiar errors of any sect, that is no reason that we should reject them.* We must carefully *discriminate between truth and error*, and take heed to the apostolic injunction, “*Prove all things, hold fast that which is good.*” On the contrary, if we are to reject the truth, because it is sometimes mingled with error, we shall have to reject those fundamental doctrines of our belief which have been always and universally received in the church.† Dear brethren, *let none of the arts of detraction, calumny and abuse, ever prevail upon you to swerve, for a moment, from these primitive doctrines.*

Such, my brethren, is the voice of the Church. These are the paths, which were trod by prophets, apostles, and martyrs. They are the good old paths. The doctrine of a mere spiritual millennium, and of the conversion of the whole world, *before* the second coming of Christ, is a nov-

\* Henshaw on the Second Advent, pp. 211-215.

† Or as the Latin maxim has it, “*Semper, et ubique, et ab omnibus;*” that is, “always, and every where, and by all.”

elty of quite modern origin. You will not find it in any standard writer previous to the 18th century.\* Dr. Whitby, who wrote at that time and was one of its most distinguished advocates, calls it, as we remarked in our first lecture,† “*a new hypothesis.*” The conversion of the world we have shewn will be after the coming of Christ, and not before it. There is no such doctrine in the Bible, as that of a spiritual millennium *previous* to the advent of Messiah. It is a novelty that was unheard of in the primitive Church. “Stand ye,” therefore, “in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest. But they said, We will not walk therein.” Ah! brethren, I fear that is the case with many of you. I regret to see, on the part of many professed Christians, such a disinclination to examine the Scriptures, to see what saith the Lord on the case before us. May God enlighten your minds with the light of his Holy Spirit, and open the eyes of your understanding, that you may read wondrous things out of his law. He has placed me for a season, as a watchman on the walls of our spiritual Zion. He has told me to give the signal of alarm. No matter to what obloquy and contempt I may be subjected,—no matter what slanders may be circulated against me,—I dare not disobey the word of the Lord. As a loyal and faithful subject of Messiah the King, I must take heed to the instructions of my Commander. I say therefore—and would to God that I could swell my voice in tones of thunder, till it should reach every heart in this city, and in this country, and in this world—I say to you, my brethren, “Hearken to the sound of the trumpet.” (Jer. vi. 17.) But alas, there are many

\* See Henshaw on the Second Advent, pp. 215, 216; Duffield on the Prophecies, pp. 260–264; and Bickersteth’s Practical Guide to the Prophecies, pp. 189–192: Philadelphia ed. 1841:

† Part II. Lecture I.

of you, who say, "We will not hearken." Merciful God! Is there not reason to fear, that a large part of the present congregation will be taken by surprise, in the great day of the Lord? Yes, my brethren, I fear that to most of you, that day will come as a thief and a snare, and when you say peace and safety, then sudden destruction.

Consider therefore, I beseech you, in the second place, the great practical utility of this doctrine. Let me ask you honestly,—if you really believed in your hearts that Messiah would soon return in person to the earth, and award vengeance to the wicked, and deliverance to the righteous, is there anything that would exert such practical power over your lives? If you were fully impressed with this belief, would you not say when you rise in the morning, My Lord may come before the darkness of the night; and when you lie down at night would you not say, My Lord may come before the morning-dawn; and would you not faithfully make the inquiry, each one of his own conscience, Am I prepared to meet him?—Can I give up my account with joy?—Have I been washed in the blood of Jesus?—Is Immanuel enthroned in my heart?—Am I sanctified by the Holy Spirit? Dear brethren, these are no vain abstractions. They are practical inquiries of the greatest moment. Consider then, I pray you, Are you ready for the second advent of your Lord? If he were to come this night, could you welcome his arrival? Could you say from the heart, Lord Jesus, I rejoice that thou art come? The second advent not practical! Consider, I entreat you, how often it is mentioned in the Bible, as the great motive for the performance of Christian duty. Are we commanded to watch and pray?—It is because we know not *at what hour* the Lord doth come. (Matt. xxiv. 42; Luke xxi. 36.) Are we admonished to be

\* See "Immanuel Enthroned," by the Rev. John Cox.

patient?—The reason given is, that “The coming of the Lord draweth nigh.” (James v. 8.) Are we told not to grudge against one another?—The argument is,—“The Judge standeth before the door.” (James v. 9.) Are we enjoined to let our moderation be known unto all men?—It is because “The Lord is at hand.” (Phil. iv. 5.) Are we exhorted to abide in Christ?—It is that “We may have confidence, and not be ashamed before him at his coming.” (1 John ii. 28.) Are we directed to keep our garments? The reason is, “Behold I come as a thief.” (Rev. xvi. 15.) Are we exhorted to love one another?—The great motive is, that our hearts may be established unblameable in holiness “at the coming of our Lord Jesus Christ with all his saints.”\* (1 Thess. iii. 13.) See also 2 Pet. iii. 11, 12; 2 Tim. iv. 1; Titus ii. 11–13; 2 Tim. iv. 6–8; 1 Thess. i. 9, 10; Col. iii. 2–4; 2 Thess. i. 3–10;—iii. 5. You will be astonished to find how often these things are referred to in the Bible. The second coming of Christ is mentioned nearly sixty, and the day of judgment about forty times in the New Testament.† And the great business of the Christian ministry, as you may see from your prayer-books, if you will read the collect for the third Sunday in Advent, is to prepare men for the second coming of their Lord. We know that hope is the most powerful incentive to human action. And it is by the attractions of hope, that the Lord would encourage us in the battle. “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” (Rev. iii. 21.) May the time soon come when Christ shall sit upon *the throne of David*, and having accomplished the number of his elect (See the Burial

\* See “Immanuel Enthroned,” p. 84; and McNeile on the Second Advent, p. 122. Some excellent remarks on the utility of this doctrine will be found also in Bickersteth’s Practical Guide, chapter v. pp. 60, 61, and chapter xix. pp. 220–237. † Cox.



Service of *the Church of England*) establish his kingdom in the earth. Dear brethren, are you prepared to meet your Lord, when he cometh in the clouds with power and great glory? Though in the midst of treason and rebellion, have you continued, through evil and through good report, to bear a faithful testimony for the absent king? Have you repented of all your sins, and believed on the Lord Jesus Christ? Have you enlisted under the banners of the cross? Oh, my impenitent friends, repent ye, for the kingdom of heaven is at hand. Watch and pray, for ye know not at "*what hour* your Lord doth come." *He may come at any time.\** Be ye therefore *always ready.*

\* See an objection to this, derived from the promised restoration of the Jews, and the revelation of the personal Antichrist, answered in a note to Part II. Lecture IV. pp. 163, 164.

The following remarks of President Davies, on the general carelessness and insensibility of mankind at the second advent of our Lord, are so strikingly applicable to the present condition of the world, that we commend them to the special attention of the reader. After quoting and commenting on 1 Thess. iv. 15, 16, he proceeds thus:—

"My brethren, realize the majesty and terror of this universal alarm. When the dead are sleeping in the silent grave; when the living are thoughtless and unapprehensive of the grand event, or intent on other pursuits; some of them asleep in the dead of the night; some of them dissolved in sensual pleasures, eating and drinking, marrying and giving in marriage; some of them planning or executing schemes for riches or honors; some in the very act of sin; the generality stupid and careless about the concerns of eternity, and the dreadful day just at hand; and a few here and there conversing with their God, and *looking for the glorious appearance of their Lord and Savior*; when the course of nature runs on uniform and regular as usual, and infidel scoffers are taking umbrage from thence to ask, '*Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*' (2 Pet. iii. 4.) In short, when there are no more visible appearances of this approaching day, than of the destruction of Sodom, on that fine clear morning in which Lot fled away; or of the deluge, when Noah entered into the ark; then in that hour of unapprehensive security, then suddenly shall the heavens open over the astonished world;—then shall the all-alarming changes break over their heads like a clap of thun-

I have now finished my testimony. I thank my God for the privilege that I have enjoyed of addressing this highly respectable audience. I thank you for the attention with which you have listened to me. My prayer to God is, that he will sanctify you through his truth, and prepare you to meet him, when he cometh in his glory, as the Lord Jehovah manifest in the flesh. Let me then remind you, that the day is at hand, "when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe."

And now in concluding these lectures, I would say to you, in the language of one of England's most gifted divines—the eloquent and pious McNeile:—

der in a clear sky. Immediately the living turn their gazing eyes upon the amazing phenomenon: a few hear the long-expected sound with rapture, and lift up their heads with joy, assured that *the day of their redemption is come*: while the thoughtless world are struck with the wildest horror and consternation. In the same instant the sound reaches all the mansions of the dead; and in a moment, in the twinkling of an eye, they are raised, and the living are changed. This call will be as animating to all the sons of men, as that call to a single person,—*Lazarus, come forth!* O, what a surprise will this be to the thoughtless world! Should this alarm burst over our heads this moment, into what a terror would it strike many in this assembly? Such will be the terror, such the consternation, when it actually comes to pass. Sinners will be the same timorous, self-condemned creatures then as they are now. And then they will not be able to stop their ears, who are deaf to all the gentler calls of the gospel now. Then the trump of God will constrain them to hear and fear, to whom the ministers of Christ now preach in vain."—'Sermons on Important Subjects, by the late\* Reverend and pious Samuel Davies, A. M., President of the College in New Jersey;' vol. I. pp. 443–444: London edition in four volumes, 1824. Sermon XIX. on the General Resurrection.

\* President Davies died February 4th, A. D. 1761, at the early age of 36. He was one of the most useful men of the eventful day in which he lived.

Are there any present, who are “hearing the gospel from curiosity, or controversy, or custom, but rejecting” that “gospel, and therefore hanging on the verge of everlasting destruction ! Great God !—teach them by the word of the Lord to know and believe the terrors of the Lord, and to flee from the wrath to come !”

“Fellow sinners, hear me. Because you have no changes, therefore you fear not God. You abuse the merciful and patient uniformity of God’s dealings in providence, into a secret plea for infidelity. And because judgment is not speedily executed against worldly-mindedness, your hearts are fully set in you to be worldly-minded. Judgment does not indeed come speedily, as man counts speed ; but it comes surely. You are warned by word and deed. God spared not the angels that sinned, but cast them down to hell. He spared not the old world, but brought an exterminating deluge upon the ungodly. He set forth Sodom and Gomorrah as an example, suffering the vengeance of eternal fire. He spared not the impenitent Egyptians, but overthrew them in the Red Sea ; nor the impenitent Amorites, but gave commission to the sword of Joshua to leave none remaining, but utterly destroy all that breathed ; nor the Assyrians ; nor the Babylonians : nay, he spared not Jerusalem herself, but addressed these words of terror to her, a prelude to her destruction, “*Fill ye up then,*” said the Lord Jesus to that incorrigible people, who refused to be warned, after all the long suffering patience of God, with the many generations who had gone before them : “*Fill ye up, then, the measure of your fathers. Ye serpents, ye generation of vipers ! how can ye escape the damnation of hell ? Wherefore, behold I send unto you prophets, and wise men, and scribes ; and some of them ye shall kill and crucify : and some of them shall ye scourge in your synagogues,*

and persecute them from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 33-38.)

"Men and brethren, are all these warnings to be thrown away upon you? In the Lord's language to Jerusalem, we perceive the great and terrible truth, that the climax of the judgment falls upon the last generation. All these things are written for our learning, upon whom the ends of the world are come. Each succeeding generation of wicked men has been living in aggravated wickedness; not merely in their own individual transgressions, but in transgression under the peculiar circumstances of longer delayed retribution; transgression under the peculiar provocation of despising so much more patience. (See Rom. ii. 4-6.) Thus, the longer the patience of God waits, the more inexcusable becomes the wickedness of men. Each generation inherits a burthen of transgression from their fathers,\* adds their own to it, and bequeaths it thus increased to their children. The long suspended blow is gathering strength; and when it falls, it will fall with an energy of vengeance and utter ruin, collected from the accumulated provocation of many generations. Thus while the Lord waits to be gracious, sin persevered in, becomes more aggravated in its guilt; and judgment deferred, becomes more overwhelming in its character. And the end

[\* By setting their seal and sanction to the wickedness of preceding generations, they make it virtually their own act, and are responsible for it. E.W.]

shall be as the end of Jerusalem. The climax of the judgment shall fall upon the last generation of the unconverted, the generation which shall be alive upon the earth, when the Lord Jesus shall descend from heaven. All the generations of mankind who have died in impenitence and unbelief, must indeed be finally ruined; but there is a peculiarity of *instantaneous* and perfected damnation, *soul and body*, which awaits [at least a portion of] the last generation.”\*

“Destruction! everlasting destruction from the presence of the Lord, and from the glory of his power! I beseech you, brethren, by the mercies of God; the all-sufficient, redeeming mercies of God, as yet freely proclaimed to you in the blood of Jesus Christ, and saying to you, with all the urgency of intense affection,—Behold! now is the appointed time, to consider deeply what destruction means.”

“*It is truth known too late!* It is penetrating conviction of sin, when there remains no sacrifice for the forgiveness of sin. It is pollution felt to be misery, combined with the certainty that holiness is now forever unattainable. It is iniquity in perpetuity. It is to be effectually deprived of all carnal callousness, all stupifying worldly-mindedness, all hardening infidelity; to be forced to think and feel, and to find thought and feeling agony. It is to shrink from the relentless fury of the storm, when shelter has become absolutely hopeless: to cast a look of desperate wretchedness at the ascending ark, while the fiery flood below encircles the writhing body, and the brightness of the glory of the long-despised Jesus, pierces the impotent and despicable, but still malignant soul. It is to see the saints whom you hated, and jeered, and slandered; delivered from all your malice, and exalted to

[\* See Part II. Lecture IV. Rev. xix. 20: Matt. xxv. 31-46: Matt. xiii., 49, 50.]



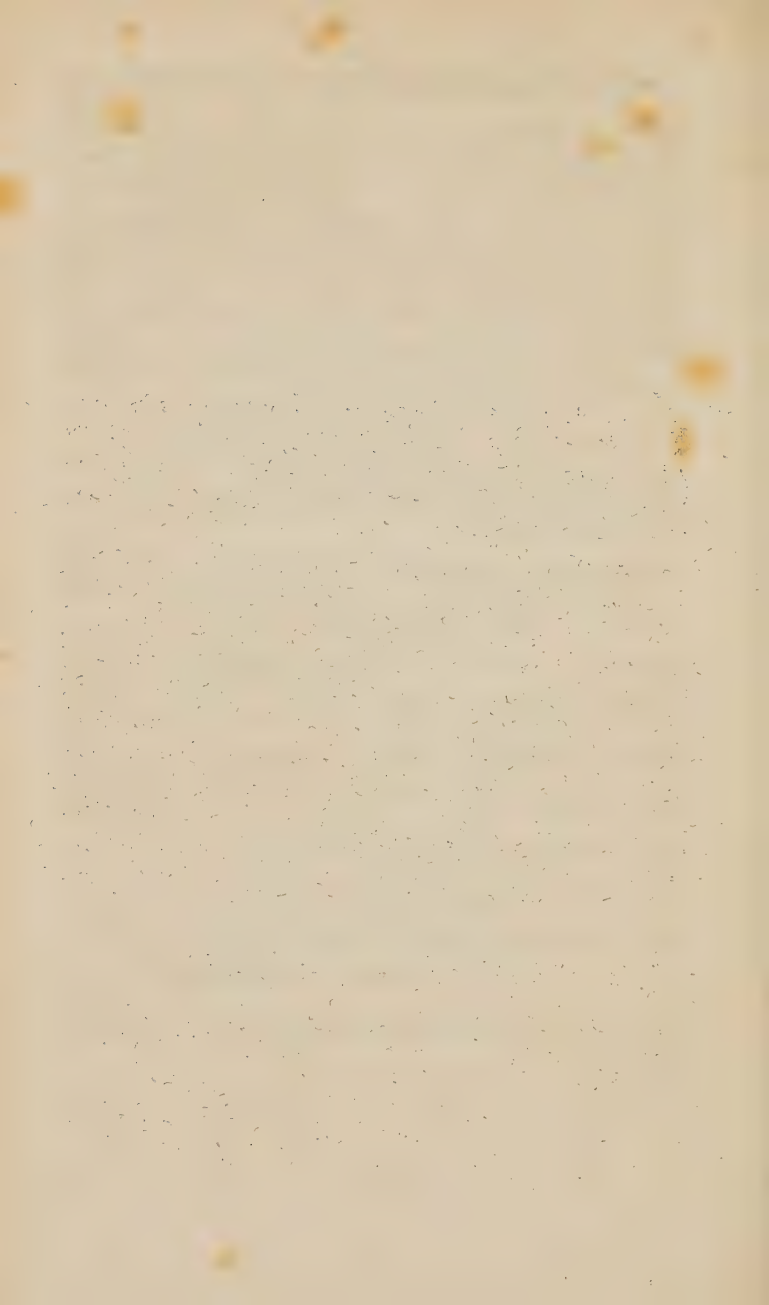
glory: yea, to see that your persecution of them gave occasion to them of exercising those graces which have enlarged their capacities for the enjoyment of eternal glory: to be provoked to madness by their prosperity; and still more, by discovering that in the righteous judgment of God, the time has come when they shall triumph in holy indignation over your deserved ruin. They shall be so entirely on the Lord's side—their minds and wills so harmonized with his—that when it becomes a righteous thing in him to take vengeance [as we remarked to you on a former occasion,\*] it will be a righteous thing in them to rejoice at it. While on earth they wished you well, and did you good in spite of all your opposition: they prayed for you, and would not be provoked by all your ill-treatment of them. You could not understand their principles of forgiving love, which they had learned [at] the cross of Christ; and being actuated only by your own maxims of human pride, you despised, or affected to despise, their littleness and want of spirit. But now the principles of judgment and justice are in action. The Lord Jesus Christ is revealed from heaven in flaming fire, and his saints are called to sing hallelujahs, while they behold the ascending smoke of your eternal torments. (Rev. xix. 1–3.) *The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked.* (Ps. lviii. 10.) The enigma of Providence shall be finished—the solution of judgment shall be manifested—not in some hitherto untried region of creation, but in the earth. *So that a man shall say, Verily there is a reward for the righteous; verily he is a God that judgeth in the earth.*” (Ps. lviii. 11.)

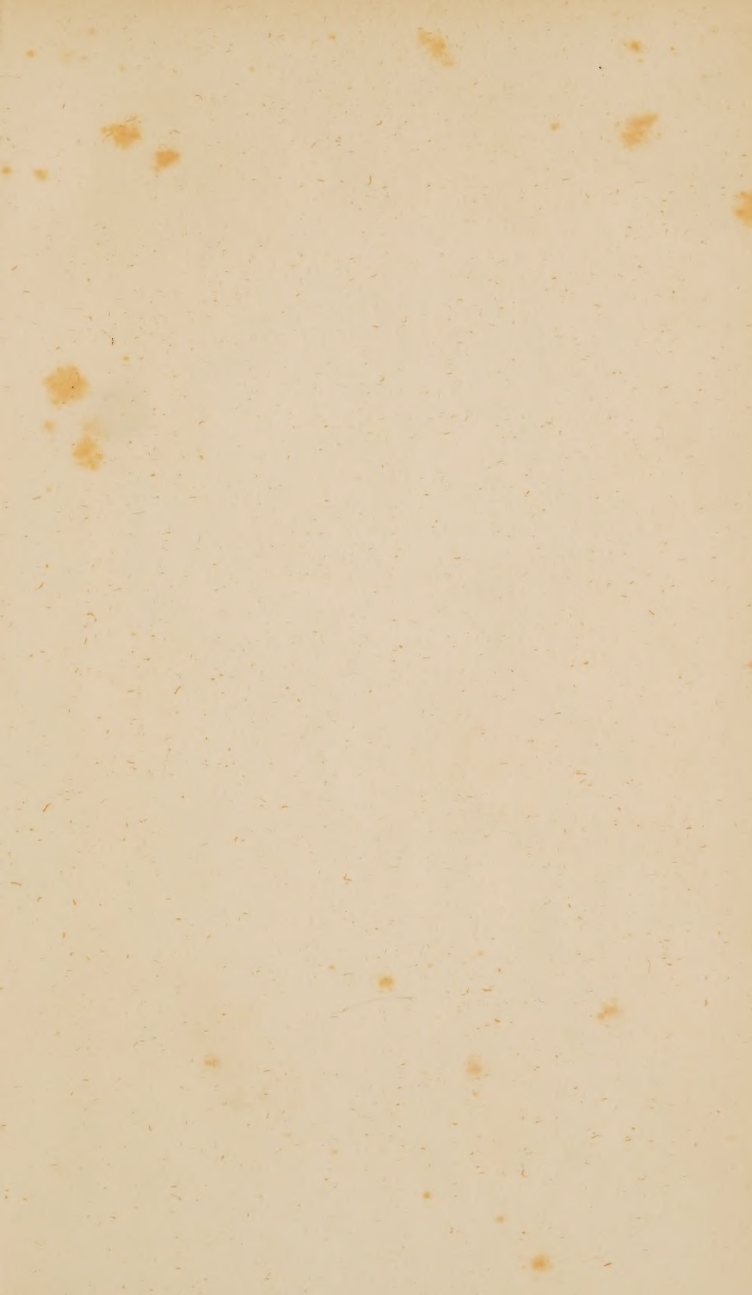
“Brethren, you are touched and awed under the word of God. What a solemn stillness pervades this dense multitude! What a moment of deep responsibility to many

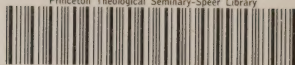
souls! Conscience is at work. God has not left himself without witness in any of you. A secret impression even now rises out of the depth of your moral being, as if it were the whisper of an angel, exacting from you an inward resolution to be more serious, more in earnest about eternity, more concerned about your soul's salvation. My dearly beloved in the Lord, encourage the heavenly visitant; yield to the thrilling emotion which would cast you in prostrate confession of your sins, before the cross of Jesus. He will not quench the smoking flax, nor break the bruised reed. No; he is ready and willing, infinitely so, in loving-kindness and tender mercy, to invigorate and mature such struggling impressions by the grace and power of the Holy Ghost."\*

I entreat you therefore, by all the mercies of God and by all the terrors of his law, immediately to repent of your sins, and put faith in Christ Jesus. Defer not the great work of your salvation for an hour, or even for a moment. But begin it at once. Do not wait till you reach your homes. The present moment is yours. You know not what may happen in the next. I entreat you therefore to turn with full purpose of heart unto the Lord. Do it before you leave this house of prayer. Yield, oh! yield, to the strivings of the Spirit. Yield, I beseech you, before he forsakes you forever. Do it, my dear hearers, do it NOW; and, having done it, persevere by grace unto the end. **THUS SHALL YOU HAVE A PART IN THE FIRST RESURRECTION, AND REIGN WITH CHRIST JESUS FOREVER AND EVER.**

\* McNeile's Sermons on the Second Advent, Sermon V. pp. 96-99, Philadelphia edition, 1841.








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